

Light of Truth

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F. H. W. MYERS.

An Exponent of the
Philosophy of Life.

SOME PERSONAL EXPERIENCES

— IN THE —

INVESTIGATION OF PSYCHICAL PHENOMENA.

BY B. O. FLOWER.

NUMBER 4.

PREVISION—PROPHECY—INTUITION.

I now wish to speak of prevision or the seeing of events before they take place. This has always been one of the most profoundly interesting phenomena in psychical science. And though, judging from my experience, it is rare, yet there is ample evidence that under certain conditions the mind, especially of sensitives, beholds the future unfolded as a scroll; and many thousands of persons who have no special psychical powers have seen in dreams or beheld subjectively flashed upon the inner consciousness pictures of events, some trivial, but none the less distinct, which later occurred precisely as the subject beheld them. I have had some dreams of this character myself, though the things were in themselves simple in character and only valuable as illustrating a stupendous fact—that things may be represented clearly before a person's consciousness hours, months or years before they happen. The following dream, which in itself amounted to little, is an interesting illustration of the point in question.

On the morning of the 14th of March, 1894, I dreamed I was going from my home in Brookline to the Longwood station to take the train for my office in Boston. When I reached Kent street I saw the train coming from the Brookline station. I instantly began to run, hoping to reach the depot before the train left Longwood, but by the time I reached the corner of Kent street and Longwood avenue I heard the engine bell ring and a moment later saw the train moving. I thought I ran so fast that I brought on asthma, and when I awoke I had an oppressed feeling through my chest. I immediately began to dress, and Mrs. Flower called to know why I was hurrying so, as she thought it was earlier than I usually arose. I told her my dream and said, "I do not want to run any risk of missing the train."

She laughed and said, "I expect your asthma troubled you in your sleep and caused you to dream that it was brought on by running to meet your train."

I attended to some little morning work I always saw to before leaving, ate my breakfast and started for the city. I found I was earlier than usual and would have to wait some time for my train, which would leave at 8:13, so I decided to go in by the electric and started down Perry street for Beacon boulevard. I had not gone far when a gentleman came out of one of the houses ahead of me with a small valise in his hand. He walked briskly and turned up Francis street toward Kent. The idea came to me that he was going to the train. I looked at my watch and saw that there would be three and a half minutes before the 7:58 train was due. It occurred to me that I could catch that train, as I thought my watch was a little fast. I turned toward Kent street, walking at a rapid pace. A moment later I was lost in thought over a paper I was at that time preparing. (Here let me state that a large part of my mental work is done when walking on the streets. Starting from one point with my destination in mind I soon become absorbed in whatever subject I am

preparing. I see no one and my mind seems to guide me automatically to my destination, unless something arrests my attention.) On reaching Kent street I saw the train coming from Brookline, and, following my impulse, I began running at full speed, hoping to catch it, but on reaching the corner of Longwood avenue and Kent street I heard the bell for starting and a moment later saw the train moving toward Boston. Then, and not till then, did the picture of my dream flash upon my consciousness. But the scene was so graphic, and the subsequent experience so exact a reproduction of what I had witnessed and passed through an hour before that for a moment it startled me, my breathing was very difficult owing to running, and I did not get relief for some time after reaching my office.

Now this dream might be a chance experience, as might similar experiences I have had, but when taken with hundreds upon hundreds of such dreams, which are well authenticated, it has a value as contributing to the evidence of the presence of a prophetic knowledge, either resident in the mind of the individual or thrown upon the mental retina by some outward intelligence which is cognizant of what is to take place.

It will be remembered that I narrated my dream in detail to Mrs. Flower one hour before I actually experienced what I saw.

Relating this to a celebrated musical professor who is interested in psychical science, he said his wife and daughter had had similar experiences. Here is one given by his wife:

Mrs. W. dreamed that she went with a friend to a certain place (something she had arranged to do the day before). In her dream she saw that when returning she went to pay her fare and found that her pocketbook had disappeared. She turned to her friend, saying, "You will have to pay my fare as my pocketbook is lost."

This dream she related at breakfast to her family, and on meeting her friend also told her of it. She very carefully held the pocketbook during the trip, and on returning she was confident she had it when she took her seat in the car. But when the conductor came for the fare the pocketbook was gone. She impulsively turned to her friend, and before she realized what she was saying had made the remark she heard herself make in the dream, a fact to which her friend immediately called her attention.

The daughter of Mrs. W. is an accomplished musical instructor and performer, a lady of marked ability, and, like her mother and father, of undoubted integrity. She has had many prophetic dreams, and on some occasions voices have informed her of events to take place. Here is one of these experiences in brief:

The family was residing in New York, where the professor was at the head of a large musical conservatory. One night the daughter heard a voice saying: "Something dreadful is going to happen near here."

"Is it anything that is going to happen to father or mother?"

"No."

"Is it something going to happen to me?"

"No."

"To any of our relatives?"

"No."

"Has it anything to do with the building across the street, which they are remodeling?"

"Yes, it has. Something awful is going to happen over there."

In the morning the daughter, Miss A., related the experience and stated how depressed she had felt ever since hearing it; that she felt the voice had spoken prophetically, and yet she knew not what to do. After breakfast she went upstairs to her room, and while going heard a crash in the direction of the building across the street which was undergoing changes. Hastening to the window she saw two men on the pavement mangled and dying. The molding to which some pulleys and scaffolding were attached had given way, and the tragedy had taken place.

Some years ago, when in great business perplexities, owing to the difficulties which confronted some persons with whom I was engaged in business, Mrs. Flower and her mother called on a psychic who had just come over from New York, and who enjoyed an excellent reputation as being able to predict events with remarkable accuracy.

Mrs. Flower and her mother did not give their names. They were total strangers to this lady. She began describing the conditions of persons around them, giving a very faithful description of myself and the parties with whom I was in business, also the conditions of the business, and, in a word, a most remarkable characterization of affairs as they were. She then gave a date in February on which she declared an important change would take place, and another date in April when a very important event would change conditions materially. She afterwards described my future in detail as if she were reading a history. Mrs. Flower and her mother were greatly impressed and related the interview in all its details to me on my return home. I was not so surprised or impressed as were they with the wonderful accuracy of the psychic's description of affairs, as I had had many remarkable illustrations of the power possessed by many psychics, which enables them to come into the thought atmosphere of their sitter and describe with wonderful fidelity conditions which surround them. But my experience with those who had made predictions had not been of a character to impart much confidence in the power of psychics to predict coming events. It was not, therefore, until through the most unexpected and improbable occurrences the changes she predicted actually occurred on the dates given in February and April, that I visited her. When I did so I did not give my name. She gave me a remarkably accurate description of past events, and predicted for seven years in the future along the same lines as those given to Mrs. Flower and her mother, with no material variations. Now had these predictions involved no radical changes in conditions of a remarkable character they, in the light of subsequent events, would not have been so surprising, but as a matter of fact the story given then might be written as an outline of history now.

But just here let me state a strange and perplexing fact. While these predictions were wonderfully fulfilled in the most extraordinary and unlooked for manner, and while as many subsequent ones have been literally fulfilled, on some occasions this psychic's predictions have utterly failed to take place, while the very reverse has on certain occasions happened. This has been the case with some friends of mine.

In one instance a friend called on this lady. She informed him that he was going to take a business trip in

the west on a certain day. This was true, and he had made the arrangements for his journey. She then told him that on a certain day he would meet with great success, but that on other days she designated he would do little. Now, this my friend did not believe, as the day she mentioned as being propitious was one on which he was to be in a small city where he looked for little business, but on the days when she saw little business he was to be in two large cities and had assurances of doing well. The predictions, however, proved correct. He did extraordinarily well in the smaller place, while in the other places, through some unforeseen happenings, his hopes were not realized.

On another occasion this same person consulted the psychic about a point on which he was strongly convinced. She became passive and represented matters in perfect alignment with his convictions. Yet both were in error.

Two occurrences which almost parallel these experiences happened to a neighbor. And putting my own experience with those of many friends and seeking a solution, the following explanation has appeared to me to be probable. When in each instance I and my friends first visited the psychic we were in a more negative or receptive mood than later. We were total strangers to her. Later we went with confidence, and in each instance referred to above when the psychic was mistaken, and in others which I could site, the predictions or observations of the sensitive reflected were in strict accord with the convictions held or the ends hoped for by the sitter.

Now is it not reasonable to suppose that the psychic knowing the sitter came in perfect rapport with his thought, and then becoming sensitive or negative herself, received the thought images from his mind rather than those which on other occasions came from the psychic forces around her? I merely suggest this as a hypothesis which has appealed to me to be a possible solution to a most perplexing problem.

But to return to this psychic. Early in May of this year I chanced to meet her. She said, "You are going west soon."

"Yes," I replied.

"You are going on Saturday."

"Yes."

"Well, you will transact your business on Wednesday."

"No," I replied, "I will reach Chicago Monday morning, I expect to have everything arranged one way or the other by Monday evening, and hope to take the night train. But if I fail to do this I will return Tuesday afternoon, or at latest Tuesday night."

She replied, "No, you will accomplish nothing until Wednesday, but then you will be successful. You will arrange things and return Wednesday afternoon."

This was given positively and explicitly, and subsequent events verified the prediction.

For special and urgent reasons I greatly desired to return home Monday night if possible. I was, therefore, much disappointed when I received a telegram from another friend declaring he would reach Chicago Tuesday and wished to see me on important matters. On reaching my destination I found it would be necessary to remain till Tuesday evening, and on Tuesday I found that parties whom it was important to consult could not be seen till Wednesday, and though I strove in every way possible to dispatch business so as to leave Tuesday night it was impossible to do so. Wednesday morning everything was arranged and settled, and I returned Wednesday afternoon.

I have had at various times and from

several sources demonstrations of the prophetic faculty, and among friends in whom I have the utmost confidence many demonstrations of a remarkable character have occurred. I shall give in closing this paper one interesting illustration of many which might be cited.

A friend who is a well known, accomplished and scholarly lady in Boston lost a loved daughter, and shortly after this bereavement another daughter began to write automatically, the messages purporting to come from her sister. One day a message came in which the writer, claiming to be the dead child, addressed the mother, saying, "I have seen your work that you are to do in Chicago."

"What do you mean?" inquired the astonished mother.

"Why, over in the spirit world we see things before they take place, and I have seen your work in Chicago."

"But I am not going to Chicago. What do you mean?"

"Yes, you are, mama; you are going to take charge of some work in the woman's building. You will hear about it tomorrow, and you are going to Chicago."

The next day my friend received a call from some ladies from Chicago. At a meeting of a few ladies interested in the world's fair, and which was held the previous night at one of the leading hotels, some one suggested my friend as an admirable person to take charge of some special work, and those ladies called to persuade her to do so. This message was received on the day on which the meeting was held at night, and my friend was totally ignorant of everything connected with the matter except what came to her through the message, until the ladies called the following day.

I might give many more interesting instances of prevision or prophecy, but time will not permit my doing so at present.

From what I have witnessed I am confident that when the underlying psychic laws are better understood wonderful progress will be made in this momentous phase of psychical phenomena. When we remember that it has only been in comparatively recent years that these supernormal experiences have received serious and critical attention, or that investigations have been conducted in a scientific manner, I do not think it is unreasonable to expect that the next generation will witness astonishing progress, which will carry with it knowledge of incalculable benefit to humanity.

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Some people have the double misfortune of feeling contemptuous toward their poor relations and envious of the richer ones. A reversal of fortunes would not benefit the first, nor generate sympathy for the latter under such circumstances. God pity their dependents.

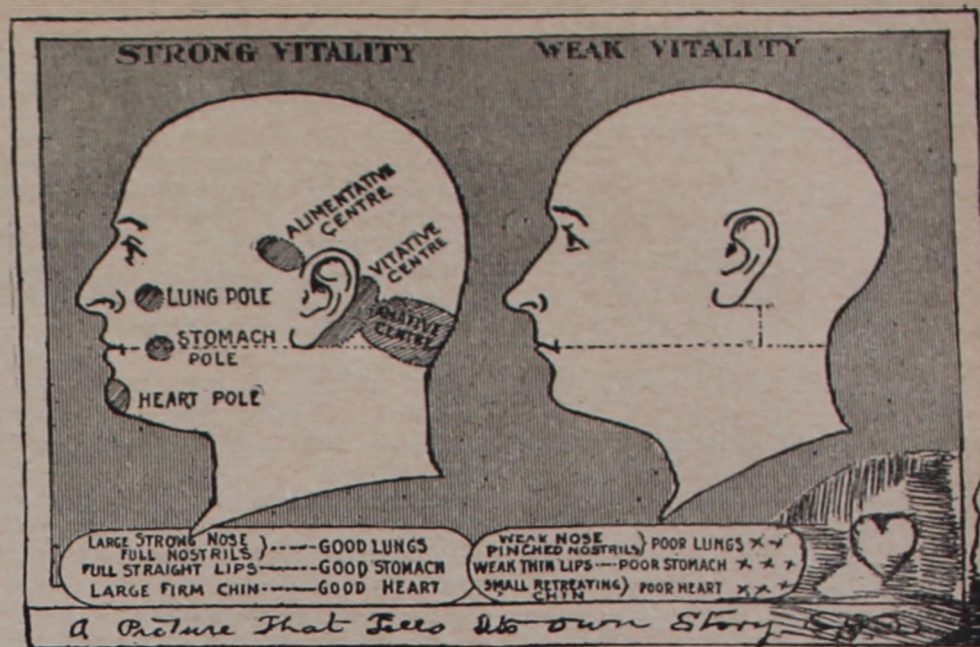
MEDICAL LIBERTY.

An Open Letter to Dr. William J. Robinson, by Dr. E. D. Babbitt.

Dear Sir—In the Twentieth Century of Aug. 21st you make use of the following delicate language:

"Every now and then we hear a cry for 'Medical Freedom.' The cry proceeds from those scoundrels who are too ignorant or too lazy to obtain a medical diploma, and who, nevertheless, want unrestrictedly to prey upon the public, to cheat, maim and kill poor victims without restraint or hindrance. And, strange as it may seem, there are people championing the cause of those utterly depraved quacks."

These scoundrels are ignorant, are they? What if it should turn out that the most of them are more scientific in their department than the regulars? I have become acquainted with a multitude of the irregulars, such as electricians, masseurs, masseuses, hydropaths, light and color curists (chromopaths), mental healers and many others all over the United States, and I have found, very commonly, that they have taken some course of study in these departments which our medical colleges, as now constituted, can not teach or will not teach. Ignorant, are they? Come now, suppose you become better acquainted with these people whom you so fiercely arraign. What if these despised ones shall prove themselves, in many cases, able to teach you and your associates? Among these irregulars is a rising science, already formulated into a system, which explains the very processes of atomic action, of chemical affinity, of electricity, of magnetism, of nerve force, of the law of pulsation and respiration, of the philosophy of fevers, and of the chemistry and therapeutics of the colored rays. Can you explain any of these things? Can your medical college do so? If not, then do not look with such lofty scorn upon those whose science transcends your own. The truth of this new science has been tested by thousands of experiments. How little do the medical schools know of the philosophy of life, or of basic principles, or the laws of force. A leading physician declares that "medicine is not a science, or anything like a science," and yet you medical men have misled nearly every state legislature in the country, and made them believe that the interests of medical science (?) and the safety of the people require that laws should be made against all physicians and healers except those who have graduated in one of three schools of medicine. By this means you have established a medical trust, one of the worst trusts in the United States. There are multitudes of magnetic healers, the most of whom are charged with a vitalizing power that comes like the waters of life to nervously exhausted systems, systems which are in dying need of just that kind of force. These healers often work by the hour over the suffering, giving out their life power in the most self-sacrificing manner, and constituting some of those "lazy Scoundrels," according to your description, "who want unrestrictedly to prey upon the public, to cheat, maim and kill the poor victims without restraint or hindrance." Sir, do you call those lazy scoundrels that work in this way? Do you call it maiming and killing people to save so many thousand lives that your method can not touch? You must know that in the treatment of nervous diseases, especially, your coarser agencies are almost helpless, such complaints being called the scandal medicorum. As to "maiming and killing," hardly ever is such a thing



known as the result of massage, or chromopathy, or hydropathy, or Christian science, or mental science, or the other methods of nature. They do not make cripples or paralytics, as is so often done with your fierce toxic agencies. In certain directions you medical men have made vast researches and grand discoveries, for which I give you due credit, but you are still using a large number of most dangerous remedies, so that the public needs ten times more protection against you than against those whom you inveigh against. If your medicines "have destroyed more lives than war, famine and pestilence combined," as the eminent Dr. John Mason Good declared, if mercury has caused fifty-one diseases, as your medical books admit, if alcohol has caused seventy-five diseases, if "digitalis has hurried thousands to the grave," according to Dr. Hosack, if opium and arsenic and antimony and potassa and strychnine et id genus omne have slain their heta-combs, it might be more important to put your practitioners in leading strings, although, being a lover of liberty, I should not approve of such a thing.

The truth seems to be that these hated healers are curing so many people that your drug doctors are getting desperate. The Christian scientists claim to have made a half million of cures. I admit that they have a one-sided philosophy, but all noble souls should rejoice that so much good has been done. The vital magnetists have made several million cures, as can be shown. This seems to alarm you, and you rank them among "thieves, murderers and rascals." You hurl big words instead of facts against them. I have often noticed that when these irregulars heal those invalids that the regulars have failed in, the latter will become indignant and invoke these cowardly laws. One of these doctors in Iowa told a woman that her child must die as he could do nothing more for it. The distressed mother then sent for a masseuse, who immediately healed it. This provoked the physician for being thus beaten by a woman, and, invoking the law against her, he sent her to prison. The mother used the kind of liberty that you seem to disapprove of. She should have let the child die scientifically. Your law would fine and imprison a person for even rubbing another, if it is done to heal. You call this medical liberty. If Jesus Christ were here in our midst laying on hands and healing, your laws would fine and imprison him. We have now in our different states the greatest medical despotism on earth. Germany, famous for her learned physicians, gives free reins to all nature-systems of cure (Naturheilkunde). Eng-

land does the same. I am not sure concerning France, but I know of chromopaths and masseurs there who heal with impunity. Some of the old physicians of India begged the authorities there to shut out other schools of physicians and healers, hypocritically urging the safety of the people, but they were told that all methods of cure should stand on an equal footing. What a rebuke to our country, which pretends to be, par excellence, the land of freedom! The American Health club of Boston does nobly in demanding that the people shall have a right "to select their own physicians, to employ the same and to compensate them for their services." Then you proceed to say: "Most people are of the opinion that they now possess all these rights." That is, the healer may be permitted to manipulate a patient if he will go to a medical college from three to four years, and spend from one to two thousand dollars in getting a diploma. You put a mountain barrier in his way and call that freedom. The masseur can take a course of study far better suited to his practice than that of a medical college. The chromopath and the electrician can find schools that are far more practical for their department than your institutions, and it is an outrage to put them down and thus make a corner on medical practice, when their services are so much needed. And yet you want these laws for the safety of the people, which means, sub rosa, for the safety of the medical people.

Massachusetts, one of the most advanced states, furnishes an example which may shed some light on this subject. Up to some thirty years ago the medical men had the supreme control in that state. Then the bars were let down, and the irregulars of all kinds came in armed with vital magnetism, steam baths, sun baths, electricity, movement cures, etc. Such a flood tide of quacks must have almost ruined the state, did it not? Let us see. It was demonstrated before their legislature that within that 30 years the inhabitants had become much stronger than before and on the average twice as long-lived! At an evil hour, however, the legislators went to sleep and the people of Massachusetts have been put into the chains again, in as stupid a way as the rest of the states.

It is meet that I should make these remarks in *The Light of Truth*, whose keen blade flashes out against trusts and despotisms of all kinds and whose purpose is the upbuilding of the people.

E. D. BABBITT, M. D., LL. D.

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CORRESPONDENCE

NEWS NOTES.

Mrs. Summers has returned to Chicago.

Dr. A. W. Birkholz has settled at Chicago.

C. W. Stewart is lecturing in Springfield, Mo.

Denver, Colo., has six meetings in operation.

The N. Y. State association has been incorporated.

B. F. Underwood is lecturing on the Pacific slope.

Fitchburg, Mass., had Dr. C. L. Willis of Boston.

Chicago has dedicated a Christian Science church.

Mrs. Westlake is doing efficient work in Portland Ore.

Springfield, Mass., has Mrs. Carrie Twing this month.

Genoa, Ills., has had Oscar A. Edgerly for November.

Boston is preparing for a grand jubilee in March next.

Mrs. James Martin is doing missionary work in California.

Eighteen Spiritual meetings has Chicago now open to visitors.

The Massachusetts State Association elects new officers in January.

Mrs. Maud P. Gould gave the Portland (Me.) society a benefit circle.

Mrs. L. M. Claman of Chicago has been lecturing in Indianapolis, Ind.

Address Frank T. Ripley at 334 South Hill street, Los Angeles, Cal.

Akron, O., may possibly retain Mrs. Dr. Hilligoss for an indefinite term.

Mrs. James Martin of San Antonio, Texas, has removed to Oakland, Cal.

Dr. H. W. Gould of San Diego, Cal., has passed to the beyond. He was 78.

Mrs. S. L. Drew speaks for the Union society of San Jose, Cal., next month.

J. W. Fletcher speaks in Philadelphia Nov. 28—afternoon and evening.

Jennie Hagan Jackson has purchased a winter home in Fort Worth, Texas.

George A. Porter spoke before the First society of Lowell, Mass., on the 14th inst.

The P. P. S. A. of Brockton, Mass., had Mrs. Kate R. Styles to lecture and give tests.

Dr. Wilcox and wife of Los Angeles, Cal., have been visiting friends in Cleveland, O.

Mr. C. H. Clark spoke at the Children House parlors, Attleboro, Mass., on the 10th.

The Banner is curtailing its correspondence. What will our periphrastic writers do now?

R. S. Christie, a local test medium of Brockton, Mass., has made his appearance in public.

The concert by Prof. J. J. Watson and daughter at Lynn, Mass., was pronounced a rare treat.

Mattie Hull has taken up her temporary abode in Cleveland, O. Address 42 Prosser street.

Mattoon, Ill., has a medium—H. F. Coates—who gives materializations through a mosquito bar.

An enjoyable social was held at Mr. Frank John's residence, Waterbury, Vt., last Thursday week.

The "Alliance" of St. Paul, Minn., meets at Odd Fellows building, every Sunday at 3 and 8 p. m.

The Reading, Pa., papers are giving Mrs. E. J. Demorest fair notices of her spiritual work in that city.

Moses Hull is talking to overcrowd-

ed houses in Buffalo, N. Y. Mr. Hull is our champion.—J. W. Dennis.

Mrs. M. Gregory is holding free developing circles at her parlors, 593 La-salle avenue, Flat H, first floor, Chicago.

Seances are being held in South Londonderry, Vt., at Calvin Walker's residence, Mrs. Huntoon being the medium.

Phenomenal seances at Odd Fellows' hall, Meriden, Ct., have been a treat to the friends. Harlow Davis was the medium.

The M. V. S. A. held a meeting on the 10th at Mrs. Mary Humphrey's residence Newton Falls, O., for general business.

Haverhill, Mass., had Mrs. Carrie F. Loring on the 14th. The first entertainment of the season took place on the 17th.

Lyman C. Howe speaks in Buffalo, N. Y., during December. Week evening engagements solicited. Address Fredonia, N. Y.

A home is in prospect for the Fall River (Mass.) society, Mr. N. U. Lyon having offered a large donation towards its erection.

Julia Steelman Mitchell is engaged to serve the Union society of Cincinnati for November. Permanent address Newport, Ky.

Bridgeport, Conn., Spiritualists listened to a number of discourses from Mrs. Abby Pettingill, wife of Judge Pettingill of Boston.

"Was Abraham Lincoln a Spiritualist?" was Prof. Peck's subject of discourse on a recent Sunday before the society of Worcester, Mass.

A charity ball was given in Boston on the 23d in aid of the Waverly Home. Miss A. J. Webster was the efficient secretary of the management.

The Philosophical Journal of San Francisco says that C. V. Miller has given satisfactory evidence that he is a genuine materializing medium.

Attleboro, R. I., has organized for regular services. Dr. A. Proctor, Prof. Kenyon, Mrs. C. H. Clark and Mrs. Alfred started the ball a-rolling.

The grand concert by the Arthur Hodges society of Lynn, Mass., under the management of Professors Tyler and Wheeler, recently, proved a success.

The Cambridge, Mass., S. I. S. has appointed the following supper committee for the ensuing year: Mrs. E. Russell, chairman; Mrs. L. Hartwell, Mrs. A. Akers.

Mrs. M. Klein writes that Van Wert, O., is progressing. The society is holding regular Sunday services, and two weekly services are held—one for outsiders and one for private investigation.

D. A. Herrick has been lecturing for the Allegheny, Pa., society. He is followed with tests by Mrs. M. J. Crilly. Mr. Herrick is also holding trumpet seances in the above and surrounding towns.

The Saturday night conference at Single Tax hall, Brooklyn, N. Y., of which Mrs. Robinson is chairman, gave a benefit entertainment for the blind medium, Mrs. Chapin. Twenty-eight dollars was netted.

Passed to the higher life from Detroit, Mich., Nov. 9, 1897, Mrs. Amelia Clock, aged 65 years. Mrs. John Hacking and S. A. Clock are left to mourn the loss of a loved mother. Rev. Nellie S. Baade officiated.

Cleveland has organized a Woman's Progressive union. Following are the officers: Mrs. Hammond, president; Mrs. Robb, vice president; Miss Mamie Bishop, treasurer; Mrs. Jennie W. Walker, secretary. The union has 30 members.

At a recent service of Prof. William Lockwood, Norwich, Conn., the following quartette earned undying laurels: Mrs. L. L. Varney, soprano; Mrs. Cora L. Tracy, alto; Mr. A. W. Jarvis, tenor; Mrs. S. Kinder, bass, and Miss Nellie Howie, pianist.

At the funeral of Mrs. Lucy Nute in St. Louis recently there was no sobbing but songs of gladness instead. She was a member of the St. Louis S. A. T. H. Grim and Mrs. Hadlock officiated. The body was cremated—in all, an up-to-date funeral.

Passed away, on the 6th, R. Rathbone, aged 77, at Belle Fourche, S. D. He has been a Spiritualist 40 years. He went west from Brooklyn, N. Y., four years ago. He was the champion shot of the American rifle team which went to Ireland in 1876.

At the annual meeting of the Los Angeles (Cal.) Harmonial S. A. the following officers were elected: M. C. dela Tella, president; R. W. Huddleston, vice; W. N. Slocum, secretary; C. S. Huddleston, treasurer; A. M. Buck, Nettie Bryson and Harriet Perry, trustees.

The Union of Truth society of Milwaukee holds meetings every Sunday at 3 p. m. at Tabbert's hall, corner Sixth and Greenfield avenue, and at 8 p. m. at Columbia Lodge hall, corner Reservoir avenue and Third street. Mrs. A. Dickow lectures in German and English, and Fred L. Mehrtens gives tests.

J. W. Knight, whose photo appears in the Light of Truth of Aug. 21, passed quietly to that higher and better life from his home in West Robinson, Oct. 24, 1897. Funeral services conducted by Miss Lucy E. Textor, all in harmony with his belief in a future life beyond the grave. The burial was at Lake Forest cemetery, Grand Haven, Mich.—Charles V. Warren.

Mrs. May S. Pepper, Mrs. Sarah E. Humes, Benjamin F. Prouty, Mrs. Mary W. Thompson and John A. Barker have filed articles of incorporation with the secretary of state for the Rhode Island Association of Spiritualists. The corporation is organized to co-operate with the national association in an effort to advance the cause of Spiritualism throughout the state.

The annual meeting of the Spiritualists' Progressive union of Salem, Mass., was held in the Peabody building, and the following officers elected: President, Mrs. Elizabeth M. Haywood; vice president, Mrs. Lottie Currier; treasurer, Mrs. Carrie E. Huse; secretary, Mrs. Harriet S. Gardiner; directors, Mrs. Hannah A. Baker, Mrs. Rebecca Shapleigh and Mrs. Dora D. Webster. Mrs. Ida P. A. Whitlock of Providence, R. I., was present and gave some excellent tests.

J. C. F. Grumbine returns to Chicago after a very successful ministration in Brooklyn, Norwich, Conn., and Boston. He opens his western field work in St. Louis, Mo., where he is engaged for December and January. He lectures in Geneseo, Ill., the first Tuesday evening in December. He will lecture also in Indiana and Illinois and southern cities en route to Florida in February. He opens his college to Chicago students the first week in December. Address home 7820 Hawthorn ave., Station P, Chicago.

Commencing Nov. 10, meetings have been held every Wednesday evening at 32 Foster street, Brighton, Mass., at 7:45. These meetings will be held under the auspices of the Brighton Spiritual Progress society. Good and reliable mediums only will be presented to those that attend. Mr. J. S. Scarlet and Mrs. J. Seymour of Cambridge were the mediums for Nov. 10. The meetings are open to those that care to attend and are not restricted to the members of the society; admission 10 cents. D. H. Hall, conductor.

Last transitions are: Addison Koon, Dimondale, Mich.; Mrs. Nancy Harrington, Worcester, Mass.; David Brown, Dorchester, Mass.; Jas. Keith, Avon, Mass.; Bertha Kingsbury, Leominster, Mass.; Mrs. E. H. Evans, Bolivar, N. Y.; Lucretia Parker, San Jose, Cal.; Judge E. S. Holbrook, Chicago; Marinda White, Waukesha, Wis.; Mrs. E. Keyser, Kalamazoo, Mich.; Mrs. Mary A. McDonald, Crescent Beach, Mass.; Elizabeth Reid, Lodge Pole, Neb.; Dr. H. W. Gould, San Diego, Cal.; Mrs. Lucy Nute, St. Louis, Mo.; Dr. Edward Newberry, Brooklyn, N. Y.

Mrs. Dr. Wells-Bedell, the newly-appointed missionary of the N. S. A., for Colorado, in connection with the well known speaker, Mrs. Mary Lyman, Mr. L. W. Van Dyke, the astrologer, who is organizing Magi Temple No. 2, in Denver; Prof. Smith, the healer, and Mr. Larkin, a well known speaker and reformer, have opened the winter's work in Denver for Spiritualism. Vendome hall has been rented and active work will be carried on all winter. A free session will be carried on in the forenoon, a lyceum at 2:30 in the afternoon and a regular session in the evening. A headquarters for Spiritualism will be maintained at 1533 Champa street, where information of all kinds will be furnished. Arrangements will be made to hold meetings in adjoining towns during the week and societies will be organized in different parts of the state. The first meeting was held at Chosen Friends' hall, which was well attended, and much interest evinced in the new movement.—L. W. Van Dyke, Sec.

LIKE HYPNOTISM.

The tenacity with which some habits stick to people, or people stick to the habits, is very remarkable, particularly the tobacco and coffee habit.

People act almost as if they were in reality under a hypnotic spell. They promise themselves and friends time and again that they will leave off, when they find health forsaking them, but they make one excuse or another and keep on the dreary way as if guided by an unseen spirit of evil.

Physicians realize the uselessness of treating a patient for any of the multitude of nervous diseases so long as the poisonous alkaloids of tobacco and coffee are being taken into the system even in minute doses.

It is a simple matter to break the coffee spell if the food-drink, Postum, the health coffee made by the Postum Cereal Co. (Lim.), of Battle Creek, Mich., is used in its place. This is a fac-simile of fine Mocha coffee in looks, when brewed, and changes to the rich golden brown of old Java when cream is added, and boiled full 15 minutes.

It is made wholly of grains intended by the Creator for man's subsistence; it makes red blood quickly and is fattening and nourishing. The muddy complexion disappears and in its place comes the clear skin of health, with rich blood coursing back of it. Many people are sick and do not know that it is the insidious poison of coffee that prostrates stomach and liver and causes it. They laugh at first, but a trial of a week without coffee and using the food-drink, Postum, makes one wake up to a great big live fact.

The children can slip from papa's or mama's coffee cup, if it happens to contain Postum Cereal Food Coffee, and their little bodies will grow round and fat under the nourishment of the pure grains, but it is a heartless proceeding to feed the tender bodies on coffee, as every one knows the puny, sickly looks of coffee-drinking children.

Let people adopt healthful food and drink and "throw physic to the dogs."

"Just as good" as Postum Cereal Food Coffee are words used to defraud the public.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.—Adv.

Unless very positive influences a sensitive would better not become too popular; for every time his name is spoken he feels the impulse, and, if not of good quality, it will affect him disagreeably.

SPIRITUAL ART GALLERY.

As the time is approaching to perfect arrangements for the Spirit Art Department of the jubilee, I wish to call attention to the fact.

It is a part of our plan to have a department devoted to the display of articles produced by spirit power. These articles will consist of slate writings, pictures on slates, porcelain, or canvas, paraffine hands or feet or casts of any kind, precipitated pictures and other things produced through the intervention of mediumship. As far as possible it is desired to have articles produced under the best of conditions, such as reduce the possibility of anything except spirit agency being used to the minimum.

It is also a part of the plan to secure portraits of the prominent workers in Spiritualism from its inception to the present time, and arrange them to form a part of the art department.

There are a number of pictures, taken by Mumler, of Mrs. Lincoln, with the spirit picture of the martyred president and his son. I am anxious also to secure one of them for this exhibit.

Some few have expressed the fear that their pictures would be subject to damage in the art gallery. To all such I have this to say: The arrangements for this exhibit will be as carefully made as for any gallery in the Union. Neither canes, umbrellas, parasols or anything by means of which an injury can be done will be allowed in the art department, and every known method of protection will be taken advantage of.

The articles must be at Rochester at least four weeks ahead of the jubilee, to be arranged and listed in the catalogue. The jubilee pays charges both ways.

I have had some applications to sell articles to the jubilee. I am not authorized to buy anything for that purpose. Besides, it appears to me that people who are Spiritualists should be willing to loan an article—not make the jubilee purchase it.

Circulars will be sent on application. W. H. BACH, Manager Art Department.

Lilly Dale, N. Y.

THOMAS PAINE—WAS HE JUNIUS?
—By W. H. Burr. Price 10 cents.

THE Y. P. S. I.

Every local society will find great help from the Young People's Spiritual Institute. Where no local society exists the institute can easily be organized and will prepare the way for public work at an early day.

Our papers record every week the passing to spirit life of our elder workers. Who will take their places? The Y. P. S. I. will solve that problem, and it is the only sure solvent. The movement is growing and the plan is generally approved. The institutes organized are enthusiastic. Soon as ten institutes are formed the National Institute will be created by each local body electing one person as a member of the national board of officers, and then organizers and helpers will be sent out into the local work. It is desired that a charter be obtained of the N. S. A. at the January meeting of its trustees.

The Y. P. S. I. is organized for co-operation. Its efforts will all be for Spiritualism. Organize at once. Fraternally,
G. W. KATES,
Rochester, N. Y.

THE RELATION OF SPIRITUAL TO THE MATERIAL UNIVERSE—Giving the law of spirit control, by Michael Faraday. Price, 15c; postage, 2c.

THE NEW YORK STATE ASSOCIATION.

At a regular meeting of the board of trustees of the New York State Association of Spiritualists, held in Syracuse Nov. 5, 1897, it was decided to hold a grand mass meeting during the month of January, 1898, in the city of Buffalo.

The date of the next annual convention was fixed for May 2, 3 and 4, 1898, in the city of Syracuse.

It was also decided to re-engage E. W. Sprague and wife as state missionaries, and also to appoint six others in different parts of the state.

It was also decided to issue letters of ordination to all applicants found worthy; and I hereby give notice that all applications must be made to me in writing, accompanied by a fee of five dollars (\$5.00), and such application will be acted upon at the next meeting of the board of trustees, which in this instance will be held in Buffalo in January, 1898, at the time of the mass meeting.

HORACE L. WHITNEY,
Sec'y N. Y. State Assn. Spiritualists.

INTERVIEWS WITH SPIRITS—By Samuel Bowles, late editor Springfield (Mass.) Republican. Paper, 50c; postage, 5c.

THE JUBILEE.

Frank Walker of Hamburg, president of the New York State Spiritualist association and general manager of the international semi-centennial of modern Spiritualism, to be held at Rochester next June, was at the Vanderbilt House, Syracuse, N. Y., lately, to attend a meeting of the board of trustees of the state association. Mr. Walker has been kept hustling for some time preparing for the jubilee and already sees it a success. "We expect," said he, "that 10,000 Spiritualists will be present from all parts of the world. We have been preparing for it for over a year, but up to last April the work was only preliminary. After that we commenced to get in definite shape. Spiritualism in this country is very strong through the New England states and also in southern and western states. I suppose one of the strongest is California, where it is said over half the people are Spiritualists. I have not been through that country yet, but expect to spend the winter there in the interests of the jubilee.—Corr.

WHAT EDITORS CONTEND WITH.

The more perfect a writer the less fault he finds with his printed manuscript. The reasons are obvious. Firstly, he is logical and printers can guess at his meaning, even when the handwriting is bad. Secondly, a good writer is always considerate enough to write out proper names and foreign words so that they can be discerned, knowing that names are arbitrary things and cannot be guessed at. Thirdly, he never finds fault with unimportant errors, as most cultured readers can correct these in the reading and never stop to criticize small matters. Like the writers, they are above such pettyfogging. But it takes the uncultured reader to find food for criticism when small errors are discovered, for large ones he overlooks. And it takes the half-educated writer to find fault with errors in his manuscript when such is accepted for publication. Like the former, he is narrow in his vision, illogical, believes a good handwriting is indicative of the lack of genius, and thus is careless concerning proper names, dates, etc. There is a difference.—Exchange.

OBITUARIES.

Entered in life, at his home in West Robinson, near Grand Haven, Mich., on the morning of Sunday, Oct. 24, 1897, James Wesley Knight, aged 71 years. The funeral was held at the family home on Oct. 26. Burial at Lake Forest cemetery, Grand Haven. The beautiful funeral service was conducted by Miss Lucy E. Textor, pastor of the First Unitarian church of Grand Haven, in perfect harmony with the religious faith of Mr. Knight, who was a firm believer in the principles of Spiritual philosophy.

Passed away at Colorado Springs, Colo., Dr. E. C. Kimball, Oct. 22, 1897. The immediate cause of his death was due to heart failure. The death of Dr. Kimball is a great blow to the community. He was always a friend to the poor and afflicted. His charities were numerous but were never told by him. He was a Spiritualist and had been one since he was a young man. He was president of our Spiritual society some years ago. His memory will long be held in reverence.—Helen F. Way.

Dr. H. W. Gould, one of the best known Spiritualists on this coast, passed away on Tuesday, Nov. 2, 1897, in San Diego, Cal. He was born in Maine, afterwards removing to Boston, where he was in business for many years; thence to Minneapolis, and in 1880 to San Diego. He was called by many the "Mediums' Friend." In his own quiet way he helped those that needed assistance, and since passing out many of his generous deeds have come to light. The funeral was held by the First Spiritual society of this city, Mrs. Mande L. von Freitag conducting the ceremonies. O. R. F.

Henry A. Sortore was born in Scio, Alleghany county, N. Y., June 7, 1848; passed to spirit life Nov. 4th, 1897, after an illness of four days. He came with his parents to Michigan when he was 15 months old, and has since resided in this state. He has been a resident of Van Buren county over 20 years. July 7th, 1873, he united in marriage with Miss Etta Tyler, who survives him.

His father, mother, brother and two sisters preceded him to spirit life, and he was the last one of their family. For many years he has had full knowledge of the truths of Spiritualism; his mother was a medium a good many years before she passed to spirit life. He was an honest man, an honorable citizen, good neighbor and true friend. He was a member and trustee of the Paw Paw Spiritualist Association for a number of years. The funeral services were held in the Disciples' church of Paw Paw. Mrs. Marion Carpenter of Detroit delivered a befitting address to a throng of people.

Love and service—in these is found the preparation for the life beyond. In the perpetual angelic communion is found the energy which radiates in service and in love. Let these two elements enter into every experience, informing it with joy and love and peace and exaltation, and life shall take on new significances and deeper richness.—From "After Her Death," by Lillian Whiting.

Evidence of being a medium is not always evidence that one will remain so; and evidence of being genuine is not always evidence of being honest when not under test conditions. Without nature's certificate of morality, mediumship is out of place on this mundane sphere.

ABOUT PHOTOS.

Photographs, like figures, never lie. Whether we smile or assume a serious attitude, there will always be a something in connection with it which betrays the true inwardness of the picture. "Looking pleasant" too frequently unfolds a ghastly smile or an unnatural one, and induces disgust when too often seen, as it sometimes occurs in print or in advertisements. The man with the "photographic smile" on him, therefore, does not help his cause much by imposing it on the public.

On the other hand, the over-serious attitude or would-be earnest to assume dignity generally unfolds into a fierceness of expression that invites ridicule or censure rather than respect. Let your photos be natural. Get into the repose that you possess when engaged in your favorite occupation, for that is your future and as you will be known.

The only difference between Christianity and Spiritualism is that the former is built on Spiritual manifestations which occurred several thousand years ago, and the latter on the same as they are occurring now. The Bible stories make it possible to believe in modern manifestations; but to believe in the former and reject the latter is worse than materialism.

THEY RIDICULE IT.

MANY PEOPLE RIDICULE THE IDEA OF AN ABSOLUTE CURE FOR DYSPEPSIA AND STOMACH TROUBLES.

Ridicule, However, Is Not Argument, and Facts Are Stubborn Things.

Stomach troubles are so common and in many cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially on medicines.

This fear of being humbugged may be carried too far; so far, in fact, that many persons suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines, for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten promptly, thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles, because they act entirely upon the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets, taken after meals, digest the food. That is all there is to it. Food not digested or half digested, is poison, as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite, and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address Stuart Co., Marshall, Mich., for book on stomach diseases, or ask your druggist for it.—Adv.



THAT WONDERFUL PICTURE.

Analysis of Theories and Criticisms.

Part II.

First theory: By some means the Bangs sisters obtained a photograph of Maude E. Howe, and, having two days from the time the sitting was engaged to the day it occurred, they produced an invisible picture on the canvas, which remained undeveloped until placed in position and covered with darkness, and then, without the use of any chemicals or colorings, or any manipulation, the prepared picture came forth true to life.

Analysis: That they should have had any photo from which to prepare such a magic likeness—even if it were possible—is quite improbable, though not impossible. She had but few, and they were never public property, and only possessed by choice friends; and to institute a search for one after the sitting had been engaged would have been likely to excite suspicion, and result in exposure. But I had my choice of the canvas, and after examining several and finding them apparently all alike, I selected one at random, and proceeded to mark it, and from that time it did not go out of my hands until I placed it in position under the table, and it was immediately enclosed with heavy portier curtains, and I know it remained there until I took it out.

An invisible picture, if such were possible, must have been prepared on all the canvas in the room, or I might have selected one that would not have developed; for no one dictated my choice. As the picture is such as to require an artist two days to execute, there must have been at least four artists employed in preparing invisible pictures, only one of which would be used. Rather an expensive luxury for the mediums!

But I deny the possibility of producing such a picture on a clean white sheet invisible to any physical eye, and bringing it out into perfect life-like representations, with all the shadings and colorings perfect and true to nature, in three hours, or three years, by any means known to science, art or magic in this lower world.

SECOND THEORY.

We were hypnotized (!) and the canvas that I had marked and placed under the table was removed while we were watching everything that was done, and a concealed artist painted the picture and returned it to its place under the table without our detecting it.

ANALYSIS.

First, I deny the possibility of any such hypnotic feat. No hypnotist, mesmerist or psychologist has ever been able to affect my normal consciousness in the least perceptible degree, and several noted professionals have tried it. But even if it could be done, there was no suggestion made, or touch or visible means employed to act upon either of us in a way to hold our attention, or blind us to what was transpiring around us, and we critically observed the movements of all in the room, and neither of us were out of the room a moment from the time the sitting commenced until the picture

was finished. As well might it be claimed that May Bangs is writing this letter while I am sitting in an easy chair looking on, and do not see her nor know that I am not writing at all!

People who raise such objections know very little of the possibilities and impossibilities of hypnotism.

Second, As artists testify that even the most rapid expert would require seven hours to execute such a piece, there must have been three such experts working on it at the same time to have completed the work in less than three hours. It should be reduced to two and one-half hours, because

hidden experts to work up a fraud, it must have been taken twice and returned twice; and no one of the party left the room, nor was the door opened, after we examined it, until it was finished. It was after May Bangs returned from her temporary outing that we examined the half-made picture, and neither of the mediums left the room a minute after that.

THIRD THEORY.

The Bangs sisters are supplied with pictures of every sort, suited to any case, and when they engage for a sitting with any one, they always get a day or two of time in which to hunt up personal history, learn what size, complexion, etc., the person had, and then select a picture from their large supply that resembles the general make-up, and imagination does the rest! This may be accepted by the ignorant, but not by intelligent people who know anything of the facts.

RECOGNITION.

I am aware that there is a wide dif-

The sharpest criticism of any that I have heard came from a Theosophist. She admitted it looked like Maude, but said it did not look so well as she did in the flesh, and did not look so spiritual as Maude did in this world. If to look sick, thin, pale and weak is to look spiritual, the criticism applies. Not otherwise. But Theosophists dislike to acknowledge our facts, and this I think explains this criticism. People who did not know we had the picture saw and recognized it at once as a correct likeness of Maude. J. P. Hearn of Union, Pa., saw it at a distance through a half-opened door and exclaimed, "That is Maude." As he is an artist and took the last photo she ever had his testimony ought to count. It was examined by many hundred people—probably over a thousand—at Lily Dale, and I have yet to find one who ever knew her that does not recognize it, and the uniform verdict of all who knew her most intimately is that it is a perfect likeness of Maude.

FOURTH THEORY.

The canvas was changed by slight of hand, and a prepared picture substituted. This is too weak to require answer. The fact that the canvas still has all the marks upon it which I put on just before placing it in position, and it did not leave my hand an instant after the marking until I set it under the table, and that we examined it when about half made, rules this theory out of court.

THE MENTAL TEST.

The yellow rose in her hair and her name written "Maudie," as I requested, can hardly be credited to coincidence. None of the circle knew what I had asked until the picture was finished. But the rose is there, and her name plainly written in just about the place I mentally suggested, and very nearly—if not quite—a fac simile of her earthly signature.

WHY THE PHOTOGRAPHS WERE REQUIRED?

They were not required, but the mediums said it might assist. They got pictures of persons that never had a picture in their earth-life, and were recognized by the relatives. Maude's photos were in a sealed envelope that was not opened after we arrived at the rooms of the Bangs sisters, until after the picture was finished. Besides the spirit picture represents a different pose, different dress and a different way of dressing the hair from any picture she ever had in the flesh, and I never saw a more perfect representation of any human face on canvas than is this wonderful production, a perfect expression in every detail of our precious child.

WHY WAS THE WORK DONE UNDER THE TABLE OUT OF SIGHT.

Answer: Because the process required darkness, and the gaze of the human eye has a powerful influence on psychic action. I have seen the time that I could feel the emanations from eyes 10 feet away. Light is known to exert mechanical influence on sensitive matter. It disintegrates certain molecular combinations, scatters psychic auras, produces chemical changes, and many delicate experiments in psychics require darkness as a "condition" essential to success. To perform many delicate feats of spiritual phenomena darkness is essential, or an increase of mediumistic power to resist the disturbing influence of light. The Bangs sisters hope to attain to a development that may produce these pictures in full view of the sitters!

But if the work were done before our eyes, so that we might watch every line and shade as it appeared upon the clean, white page, it could not be more



EUSAPIA PALADINO.

it would necessarily require some time to produce the hypnotic idiosyncrasy in us and get the canvas out of the room and the three experts to agree on the part each would perform, and then to get it back into the room, place it under the table and remove the eclipse from our eyes and get out again without being seen!

Third, At my request we examined the work after we had been sitting one and one-half hours, and found the head, neck and shoulders in outline, but no coloring or shading. After examining it about 30 seconds the curtains were again closed about it and it was not meddled with from that time until I took it out a perfected picture of our darling Maude, with every tint and shade true to life. Her soft blue eye, auburn hair, the dimple in her chin, the perfect flesh color of her lips, cheeks, ears, neck, and the delicate illusion through which her neck and shoulders are seen, and every feature perfect, yet radically different from any picture she ever had in the flesh. If it was taken out once for these

ference in people about recognizing faces, either of pictures or persons. I have seen people examine a photograph of a friend with whom they were well acquainted and fail to recognize it, while to me it was as easy to recognize as the person himself. A change of dress would spoil recognition with people who only know people by what they wear. A different cut of the hair, or the presence or absence of beard, differing from the accustomed appearance, would eclipse many people's eyes so they would not know their nearest friend. But with accurate observers a disguise is rarely sufficient to deceive them. But this spirit picture has been recognized as our Maude by hundreds, and I think no one who knew her well has failed to recognize it at a glance. The principal criticism is that her face looks too full, her cheeks too plump and rosy! Very true. No one who has seen her in the past 10 years has seen her in health; but her cheeks were plump and rosy and remarkably fresh in her years of health and vigor.

conclusive, though it might excite more wonder. I have detailed the pros and cons of this experience, to meet the critical student who wants nothing left to faith, but seeks scientific demonstration. I am aware that many hundreds have had similar experiences and many have been recorded; but these facts are so remarkable that no ordinary sketch or statement answers. Many objections will arise that are not foreseen; and it is important that every suggestion looking to an explanation should be candidly and carefully considered, and every doubtful factor eliminated from the data upon which we predicate this science of life and two-world relations. I am now ready to be cross questioned and criticised, and I invite the sharpest analysis of my statements and a thorough review of my conclusions. If I have been deceived in this, my senses are of no value in the attainment of accurate knowledge. All that I have reported, except the mental test of the rose and the name, Mrs. Howe will corroborate, and if one was deceived in any particular, both were deceived in the same way, for we both saw it alike in all the details as herein set forth. This one experience is more to me as evidence of immortality, and as a tender benediction from heaven, a sweet solace in life's greatest sorrow, a divine revelation from the great within, than all the records of the church and all sacred books, and all the teachings from the pulpit, past and present, have ever given to my life. It brings our lost darling face to face with us with a startling vividness that fills the valley of mystery and doubt with living presences, and covers the chasm of the Great Divide with a sacred halo in which our loved and lost reappears, sparkling with new life and intelligence, and beaming upon us with all the old time love, as real, as fresh and as divinely sweet as when her mortal lips echoed her musical voice from the depths of her warm, pure heart in the home of her sunny childhood.

LYMAN C. HOWE.

OUTSIDE THE GATES,

and

OTHER TALES AND SKETCHES,

Through the Mediumship of Mary Theresa Shelhamer (Mrs. Longley).

In the first part a spirit tells of her death, her woe, penitence, etc. Then tells of spirits in darkness; of the Children's valley; of the Sunrise Land; spirit homes, and many other things. Part second is Morna's story. She tells of transition, language, development, etc. Several other narratives have like depictions. 500 pages; bound in cloth and gold; all for \$1.00. For sale here.

THE ANGEL'S MESSAGE.

(By Joseph Hartman.)

To one bowed down an angel came,
Enshrou'd with light, and heart aflame,
Adown the skies a message brought,
To cheer the way with sorrow fraught.
"Look up," she said, "do not be sad,
Rejoice and let thy heart be glad;
Trust in the Father's boundless love,
Who watches o'er thee from above,
And has prepared a home for thee,
Enduring as eternity.
Thy loved ones there await for thee,
To welcome with sweet minstrelsy;
With words of love and songs of praise,
They'll guide thee through the flow'ry ways,
Triumphant through the open gate,
Where peace and joy for thee await
Within thy home—forever blest
With skies serene, and tranquil rest."
Thus the angel with lustrous eyes,
Then vanish'd through the azure skies.
—JOSEPH HARTMAN.

ADD PSYCHICS

The less sympathy we obtain from mortals the more we receive from nature, and owe no thanks.

SINCE SEPTEMBER

(By Lillian Whiting.)

Beloved one who entered last Autumn,
God's own rest and peace,
Ah! what have the months brought unto you
Since your glad release?

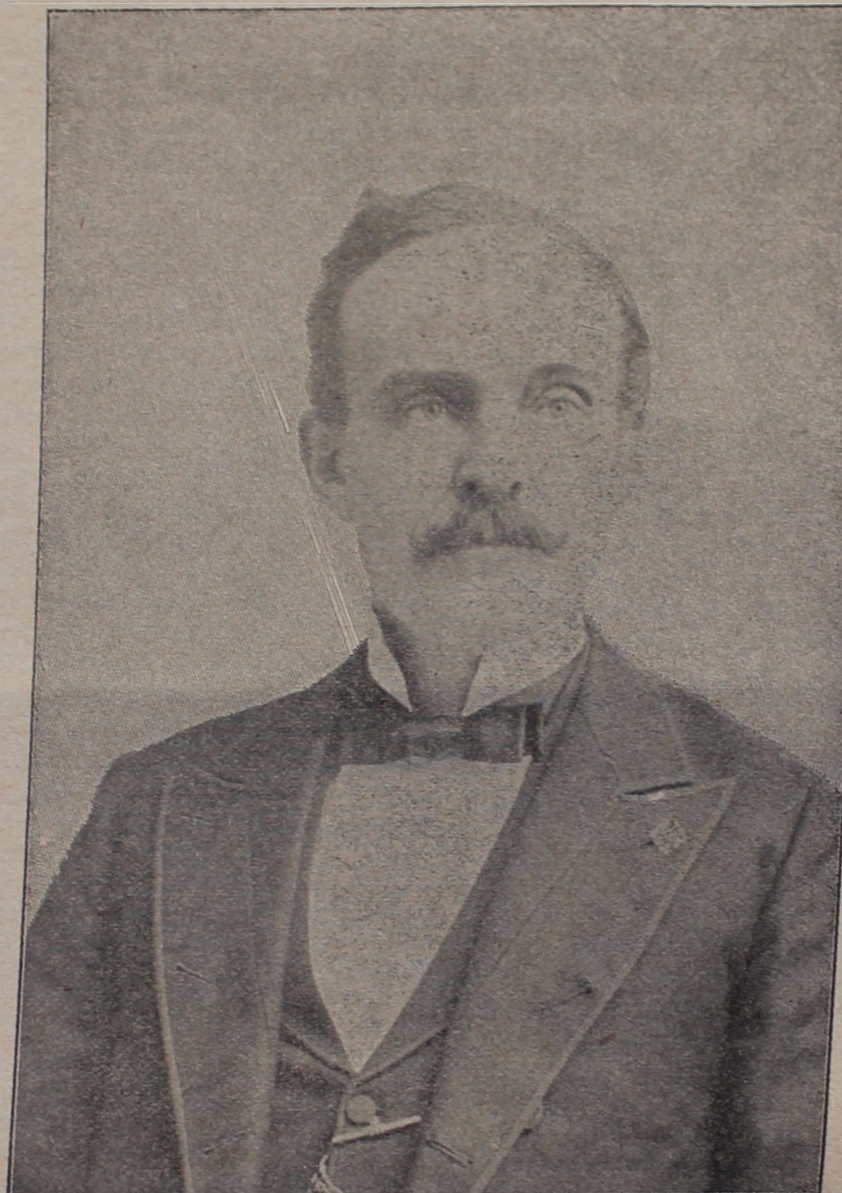
And what have you seen of His glory,
Ineffably bright?
How near have you been to the Presence
Of love and of light

When you rose free from fetters of earth
life,
And saw on the bed,
The pale, lifeless form in its silence,
And heard, "She is dead"—

When you stood in the chamber of sorrow,
In the hushed, darkened room,
With its weird changing phantoms and
shadows,
Its silence and gloom,—

Did a thrill of heavenly rapture,
Of ecstasy strange,
Come over your soul in that moment
Of wonderful change?

When that which was you lay extended
Whitely robed for the tomb,
With the folded hands clasping pale lilies
Shining fair through the gloom—



DR. F. SCHERMERHORN.

Did you mark all our tears and our anguish?
Did it grieve you to see
That we took no note of your presence?
Your sweet ministry?

* * * * *

The Autumn come on in its glory,
The maples burned bright;
And brooded o'er hillside and valley
The magical light.

Again thro' low-lying shadows
Gleam faintly the hills,
Again all the air a strange hush
Of expectancy fills.

The rare, perfect days you so treasured,
We feel you are near,
We wait, half expectant and silent,
Your footsteps to hear.

Canst thou come, O beloved! and tell us
That which ne'er hath been told?
Can there not be again sweet communion
For us, as of old?

I know you are near when my spirit
Perceives purer life;
When messages come from the angels
With high meanings rife.

Ah, what to you has this Autumn,
In its loveliness been,
If its beauty to us is so wondrous
Thro' our vision dim,

When my heart calls for you,
And your patient love ever enfolds me
So tender and true—

My eyes are too dim to behold you
Tho' you are so near,
But soon, in a radiant dawning,
Will all things grow clear.

For soon among flowers that are fadeless,
White lilies of peace,
We shall hold sweet communion again,
love,
That never shall cease.
LILLIAN WHITING.
The Brunswick, Boston.

THE PRINCIPLES OF LIGHT AND COLOR.

Including among other things the harmonic laws of the universe, the Etherio-atomic philosophy of force, chromo-chemistry, chromo-therapeutics and general philosophy of the fine forces, together with numerous discoveries and practical applications. Illustrated by over 200 engravings and four large colored plates, by Dr. E. D. Babblitt. 551 pages—large clear type, substantial binding, cloth and gold. Price only \$5.00.

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J. L. PRESCOTT & CO., NEW YORK.

EUSAPIA PALADINO.

We give the portrait of the celebrated medium, Eusapia Paladino, in this issue. The phenomena occurring through her have been investigated by many leading scientists in Europe. While the experiments with her at Cambridge were a failure, Dr. Ochrowsicz and M. de Rochas have pointed out that the investigators were partly responsible for this, unintentionally producing fraudulent manifestations by the reaction through her of their mental suggestions of fraud. Successful results were obtained previously in the investigations at Naples, Milan, Rome, Varsovia, Ronband and subsequently at L'Angelas, Paris and Bordeaux. In the face of this cumulative evidence from other distinguished scientists, it is palpable that the conditions established at Cambridge, where the laws of suggestion were ignored, must be held responsible for the failure there. The evidence adduced by the experimenters above referred to have had much influence in Europe among psychologists.

DR. F. SCHERMERHORN.

Dr. Schermerhorn was born in Lamont, Mich., in 1856. Graduated from the medical department of the University of Michigan in 1880. Became interested in Spiritualism in 1883 and was, during that year, developed as a medium for physical manifestations. On account of failing health he was obliged to discontinue this work in 1888.

He first began to lecture as a trance speaker in Rochester, N. Y., in 1890, and gradually became inspirational; is now developing the phase of test mediumship. The doctor has fine psychic powers as a clairvoyant physician but is obliged to use them sparingly, on account of the tax upon his nervous vitality.

He was elected secretary of the Michigan State Spiritualists' association, which office he filled for nearly two years, and is now secretary pro tem. of the Ohio Spiritualists' association.

For the last year and a half his public work has been in Ohio, having served the Akron society during the entire seasons of '96 and '97.

THE MARRIAGE SUPPER OF THE LAMB.

B. F. French.

A Concise, Common-Sense Exposition of the Book of Revelations and Parts of Daniel and Matthew.

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THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could be readily accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

NO CAUSE FOR ALARM.

There is a great deal of misdirected energy in the preparations going on amongst Spiritualists to meet and ward off an alleged threatened invasion by the churches upon the demesnes of mediumship, and Spiritualism in general. The cry has gone out that the recent "anti-Spiritualist" move is a dangerous menace, that it has the support of organized religion the country over, and that we must fortify ourselves for the onslaught. Forthwith upon the announcement of the "antis" that they were going to "wipe Spiritualism from the face of earth," preparations for defense were begun which for practicability remind us of the incident touching General McClellan, President Lincoln and the fortifications around Washington at the time of the threatened rebel invasion. The fortifications having been completed McClellan invited Mr. Lincoln and his cabinet to inspect them. He did so, and found that the defenses were the heaviest on the northern side of the city and he asked McClellan to explain.

McClellan replied to the effect that according to military science it is paramount to guard against every possible or supposable contingency that may arise. "For example," said he, "if under any circumstances, however fortuitous, the enemy, by any chance or freak, should get in behind Washington, in his efforts to capture the city, why, there are the forts to defend it."

"Yes, that's so, General," said Mr. Lincoln, "the precaution is doubtless a wise one, and I am glad to get so clear an explanation, for it reminds me of an interesting question once discussed for several weeks in our lyceum, or moot court, at Springfield,

Mt., soon after I began reading law." "Ah!" says General McClellan, "what question was that, Mr. President?"

"The question," Mr. Lincoln replied, "was 'Why does a man have breasts?' And he added that after many evenings' debate the question was submitted to the presiding judge, who wisely decided 'that if, under any circumstances, however fortuitous, or by any chance or freak, no matter of what nature or by what cause, a man should have a baby, there would be the breasts to nurse it.'"

The bad logic of this scare is to be found in the repeated assumptions of Spiritualists that the churches are being gradually but surely leavened by Spiritualism. In fact we know that the leading lights in the churches are no longer antagonizing the essential affirmations of the Spiritual philosophy nor its higher phenomenal characteristics. How, then, are we to reconcile this with the report that the churches are back of this "anti-crucade?"

We have no quarrel with the churches. They are, for the most part, in touch with the measures we are putting forth. They have repudiated their own ground and are gradually coming over to us. The whole tenor of the higher criticism, the various unifying and confraternal methods in vogue, and the steady reach after the better, more humane and spiritual processes of religious, social and ethical progress, all evince this movement toward Spiritualism. In far greater degree ought we to consider the probability that the churches will endorse Spiritualism and take it into their fold and throw us one side, than that they are behind a narrow, bigoted and ignorant crusade to "wipe it out." The "antis" do not represent the power in the churches which Spiritualists are at all concerned in. And their efforts will be as abortive as every other war that has been waged by the Quixotes of misdirected chivalry.

AN OBJECT LESSON IN DEGENERACY.

Mrs. Nack, a self-confessed murderess of New York, now on trial with her paramour, says that she thanks God for giving her the grace to tell her story. On cross-examination the following bit of dialogue passed between her and Thorn's attorney:

"You deliberately plotted to murder Guidensuppe?"

"I did not," screamed the woman; her voice being heard in the street.

"When did you begin to love Thorn?"

"I never loved him only when he choked me."

The report includes a statement that a number of women remained in the court room. Gory features of the murder and loathsome details of the criminal side of midwifery led them to show nothing more than pleased interest.

It would appear from these facts that students of what criminologists term arrested moral development have a more important lesson to learn than the ends of justice have to subserve in this shocking case. What are the signs indicating when women, perhaps some of them pregnant, crowd into such places and evince "nothing more than pleased interest?" Criminal courts in this respect are the schools of crime, while the newspapers are a good second by their flamboyant parade of vice. There certainly ought to be some way of keeping persons not directly interested in these inquisitions away from them.

Forty thousand pilgrims visit each year the supposed grave of Eve, outside the walls of Jeddah.

THE CRACK OF DOOM ONLY TWO YEARS OFF.

Dire and tragic ruin broods over affairs mundane, if the epigastric nerve of theosophy is any surer than the moribund spleen of Second Adventism. The Theosophists, however, bunch their combinations on astrological figures, which, perhaps, is more au fait than the hypochondria of Revelations. The Theosophical Review is responsible for allowing Mrs. Besant to ruminate as follows on a prophecy of Blavatsky's:

"A study of the planetary conditions that prevail in 1897, 1898 and 1899, shows us why our honored teacher spoke of these dates as she did, and we may as well look at the exact facts. On Nov. 24, 1897, five "planets"—Saturn, Mars, Mercury, Sun and Moon—are grouped together in one sign of the Zodiac, Sagittarius. On Nov. 30, 1898, the Sun, Mercury, Venus, Saturn and Herschel are grouped in Sagittarius. On Dec. 3, 1899, no less than seven are thus grouped in Sagittarius—the Sun, Moon, Mercury, Venus, Mars, Saturn, Herschel, and as an eighth, the Moon's node. These extraordinary conjunctions of the heavenly bodies, such as have not occurred, it is said, for 5,000 years, completely justify H. P. B.'s warnings of troubles and the dates she gave. Mr. George Wright, president of the Chicago Theosophical society, who gave me at my request the above details, writes: "The remarkable feature is that from November, 1897, to December, 1899, the planets seem to group themselves together, culminating in the grand conjunction on Dec. 3, 1899. Hence the effects of the cyclic close must be long drawn out." The world has already been showing the preliminary symptoms of disturbance, and India—the "sacred land" of the fifth race—reeling under plague, famine and earthquake, is receiving the full brunt of the torrent. Darker yet looms the future, and cyclonic storm-clouds lower on the horizon of the nations."

FOOTBALL THE AMERICAN SAVAGERY.

Football, with which bullfighting and the prize ring are gentle in comparison, got in eight dead and 286 maimed victims during the latter part of last season and the first part of the present season. This brutality is called "manly sport," and 40,000 people, half of them ladies (?) attended this disgrace to American games last week. It was a struggle between Harvard and Yale, and for unadulterated savagery has no parallel. During the past year, according to reports of the Spanish bull ring, which is called the most bloody and brutal of barbaric spectacles, only one matador was killed, so that American football is eight times more deadly than bullfighting.

A strong public sentiment is setting in against this evil, and it is high time for it. Georgia has passed a law prohibiting football in that state. In Missouri and Illinois active steps are being taken in the same direction. As between football and prizefighting the latter is infinitely more respectable, and yet there is not a state in which two men may lawfully engage in it. The annals of the prize ring show no such ghastly cruel and bloody record as does the gridiron.

Football must go.

"Our common mother, Nature," whom addlepates palaver about, is throwing her seasonable mantle over the wretched starving miners of Illinois. They are freezing. Rags, pinched stomachs and frost make up the present economic combination. The inhumanity of man has a good second in "Mother Nature."

VALUABLE AND TIMELY TESTIMONY.

Read the interesting and instructive articles by Messrs. Howe and Flower printed in this issue of Light of Truth. Spiritualists have no cause to be alarmed at the inroads of adverse criticism so long as testimony of this kind is forthcoming. Mr. Flower closes his series of papers on his personal experiences in psychical inquiry and Mr. Howe analyzes the various hypotheses which the skeptic might bring forward in support of the claims that the remarkable portrait of Mr. Howe's daughter was not produced as he claims it was. Mr. Howe covers the ground and it now remains for the sceptic to answer the question uppermost in the minds of Spiritualists who read the account: "What are you going to do about it?" The columns of the Light of Truth are open to any clear and dispassionate explanation that may be offered by the "opposition" anywhere. If accounts of this kind do not substantiate the claims of Spiritualists relative to the deathlessness of the human soul, pray where are we to look for that substantiation?

THE CRIMINAL AND THE HOME.

An earnest of the effect which our system of penology is exerting upon the minds of thoughtful people is to be seen in the steady growth of interest in criminology. Societies for the study of crime causes and their cure are springing up and a large degree of the attention is exercised in relating the home to the prison. There can be little question about the influence of early home life on the criminal when figures show that eighty-five per cent of the criminal class is drawn from bad home surroundings and their early training. The formative period is the most delicate in the life of a man or woman, and to this period, with its attendant moral and physical environment, must be relegated sooner or later the forces of reformation so far as they pertain to criminals. Crime causes can never be reached, that is, taken in the aggregate, by reforms in prison discipline, or improvements of any kind having for their scope the sequestration of society's outcasts. The closer the home is studied the nearer is the prison reformed.

TO AVERT REGRET.

Among this week's contributors are B. O. Flower, Dr. E. D. Babbitt, Lyman C. Howe, Ada V. Town, Mattie E. Hull and Lillian Whiting—the latter in a beautiful and touching poem. Besides the good things offered by these eminent writers, the reader will find an interesting miscellany scattered throughout the paper, from which much can be gleaned and stored away for future reflection and deduction. No Spiritualist paper equals the Light of Truth in high spiritual literature, fine writers and news in brief. Our readers should be proud of such a publication in their ranks, and sustain it by prompt renewals, remailing copies to investigators, and inviting their Spiritualist friends to subscribe. Some day they might wish they had done so when opportunity afforded. Let it, therefore, be done now, that they will have nothing to regret in the future.

There is no quality in a man that can be rightfully placed above loveliness. Men may and do find the varied characteristics of greatness in the poet, the philosopher, the statesman; but he who finds the largest degree of loveliness, or those qualities in a man which draw to him the affections of others, has sounded the keynote of all the rhythm and glory that attaches to human character.

WHAT IS IT ALL FOR?

A great problem is involved in the attitude assumed by many intellectuals regarding the province of religion as "a psychological korrall within which the turbulent elements of the 'two-legged' animals may be watched and kept within certain bounds. In this respect religion certainly acts its part in the veneer called civilization.

It is boldly asserted that the masses belonging to the Roman Catholic church are curbed by the psychological powers of the priesthood and other instrumentalities, acting as a sort of filtration, and thus saving the civic function of society much expense and annoyance. Perhaps priestcraft in this respect is a boon to be craved, rather than a menace to be shunned. If, by the powers of religious psychology or hypnosis, the malefic propensities of human nature are held in check, why may we not hall them with peans of gratification?

It is no new idea which essays to pit organized religion against the animalities and ignorance of human kind. We know that where one flourishes the other is triumphant, and it is not improbable that both will be eliminated in the grinding processes of spiritual development.

The moral element connected with the machinery of religious organization, of course, cannot be graded very high, and at best is part and parcel of the stuff which goes into the machine. Religion, in this case, does not contemplate the moral culture of the individual. Its scheme is the antithesis of morality; it pays a premium on sin and wrong; but this is the only way it can deal with its environment. The masses have no concept of morals based on personal accountability. Without a scapegoat the church never could korrall them and keep them spiritually manacled.

It is indeed a grave question which would serve the better end—to remove the checks and throw the people upon their own resources with the blazing light of intellectual and spiritual day before them, or retain them in the traditional superstitions in which they have been reared. In other words, is knowledge always wisdom? It requires no thought to answer in the negative. Wisdom is the dearth in the world's stock of information and knowledge. Right reason is the use of knowledge leading to wisdom, gentility and love. It goes without saying that the masses are not ready for this.

We know of no object upon which the broad charity and benevolence of men can be exercised to such advantage as upon the grievous moral and intellectual petrification of humanity. It seems that the powers of priestcraft have become fully entrenched upon the weaknesses of mankind, and yet those powers are preserving the spiritual leaven of civilization until the development of faculties now nascent for the most part, shall weather the struggle for existence and become permanent fixtures of the coming humanity..

F. H. W. MYERS.

Mr. Myers is a prominent Englishman among scientific researchers, and has done much for psychic science in a way that brought it before the notice of an intelligent class of readers. He is a close student of the occult and sees much where others would be puzzled for lack of understanding it, and accordingly pronounce it fraud. Mr. Myers is also the honorable secretary of the English Society for Psychical Research. His home is in Cambridge, England.

The best safeguard against the dangers of hypnotism is a knowledge of it.

A GILIAN VIEW OF GHOSTS.

From far-away Chili we have the evidence that Spiritualism is awakening interest, the Valparaiso Times containing a remarkably well written essay on the "Reality of Ghosts." The writer, under the name of "Humanitarian," concedes the verity of apparitional materializations, and suggests that the only way to settle the various hypotheses concerning them is to reduce them to a practical scientific analysis based on experimentation. He says:

"Ghosts or spirits, therefore, if they appear to human beings, must for this purpose assume some material form. In order to be seen they must, when analyzed, exist in that form of matter and energy which act upon the retina of the eye, and in order to be heard they must produce those vibrations of matter which cause the phenomena of sound. On the other hand, the experiences of those who have seen ghosts would indicate that their material form is by no means substantial. They appear within closed doors without sound or warning, and vanish like the morning mists. Sometimes they affect one of the senses only; at others they are seen, heard and felt, like ordinary human beings. Yet, in whatever way they are manifested, they must still appear in some material form, and it might be concluded that spiritual beings are able at certain times to give life, as it were, to some form of matter."

Want of space forbids a desire to quote further from this bit of writing, which, considering the remote quarter of the globe from which it emanates, is quite significant of the universality of psychical phenomena.

AN ESSAY ON MEDIUMSHIP.

(By Prof. J. S. Loveland.)

Price 25 Cents.

Now in press and will be ready for delivery in a week or ten days.

This is a new work, written expressly for the Light of Truth library. It needs no further commendation than the author's name.

Following are its contents:

- Introduction.
- A Talk With the Reader.
- Chap. 1—What is Mediumship?
- " 2—The Nervous System the Base.
- " 3—The Mediumistic Status.
- " 4—Preliminary Considerations and Queries.
- " 5—How to Become a Medium.
- " 6—How to Become a Medium —(Continued).
- " 7—Healing Mediumship.
- " 8—The Subconscious Selfhood.
- " 9—The Higher Mediumship.
- " 10—An Appeal to Spiritualists.

TO MEDIUMS.

Mediums who desire to be instructed should read the Light of Truth. It will prevent new investigators from saying our mediums are uninteresting or ignorant. Furthermore, it refines the mind to read articles from refined writers, and the respect of the world is based on tone. Add to this the fact that some one said he always felt safe when he saw the Light of Truth lying around, because he knew he was in decent company, should be an incentive to all mediums to subscribe for the benefit of their circle attendants. It will invite the best sitters to return—those who furnish good conditions and make the seance a success. Send in your subscription if you wish to reap the benefits of its influence.

NO LOGIC IN THIS METAPHYSICS.

Countess Wachtmeister says that she was early attracted by the phenomena of Spiritualism, a subject which she thoroughly investigated and became convinced of the importance of much that pertained to the phenomena, but that she become so disgusted with the charlatanism surrounding it that she turned away from it and devoted her attention to what she terms "the higher phases of mediumship," which have led her into the great and abiding truth of Theosophy.

The logic of this is the same as it would be in the case of a man, who having had a counterfeit dollar palmed off on him, repudiates genuine gold and silver and goes over to turnpits and radishes to find good money.

THAT ALBUM.

Remember,

We are printing
but a limited number
Of this work of art,
It being too costly
To invest deeply.

Therefore, order now. Price, One Dollar. Postage, 25c.

READ THIS AND—DON'T BLUSH.

A lady subscriber writes: "I handed a recent Light of Truth to a church neighbor NOT interested in Spiritualism. The next day she returned the paper saying, 'That is an excellent journal, even if it is on Spiritualism. I think you can feel proud of such a presentation of your belief. If I believed that I would go around and make every one of my constituents take that paper, whether he wanted it or not. Such a paper ought to be supported.'"

EDITORIAL NOTES.

We are never less alone than when we imagine nobody is near or with us.

Liberty is a mockery where any man is dependent on another man for the opportunity to earn a living.

Evangelist Moody says he doesn't know what the higher criticism is and has no time to find out. Having a remedy for sin that has never failed he asks why he should try a new remedy.

The Two Worlds, Manchester, England, alluding to the Light of Truth, places its publication office at Cincinnati. All things considered this perhaps is to be expected. We have been here only a little more than a year, and the Two Worlds being a big affair the news has not yet reached all around them.

Puffing a thing may make it take among the unintuitive, but no sane man can be fooled more than once. The intuitive can read between the lines, as it were, or see whether the puffing is meritorious. But a good thing needs no further commendation than to be told of its existence. All that is good carries an influence which advertises it free of cost.

The best psychometrist and reader of character is one with a woman's sensitiveness and a man's positive reasoning powers—whether it be a woman with the faculty of reasoning from effect to causes, or a man with female sensitiveness without loss of masculine qualities, such as intellect, will or perception, judgment or sympathy from the standpoint of justice or reason.

True civilization will be nailed by a law prohibiting the manufacture of murderous weapons. As it is, the most wonderful of things, human life, is held too cheap. What it takes generations to unfold with care and tribulations can be blown out in a single

pistol shot or stab of the knife. The maker of murderous weapons is no better than the assassin. He is his abettor—his inspirer.

Did you ever notice how the great thinkers, poets and artists are standing out against the prevailing society? The modern handwriting on the wall needs no Daniel. Let the entrenched gourmands beware when poets declare there is no inspiration. Look out for change when thinkers climb to the crags and view with reproach and pity the valleys below. Prepare for a new day when men get to quoting Ruskin, Thoreau, Carlyle, Marx and Tolstol.

A few weeks ago a banker was shot and killed in Columbus by a depositor whose money he had lost in a failure. This found emulation about two weeks later in Cincinnati by a gardener shooting at his mistress for being discharged and owing him wages. Since then Indiana citizens have been trying to lynch a banker for failing—the reason being anger at loss of money by the failure. If this continues, debt will soon be regarded in the same light that rape is.

A mortal writes that if we tell him where his father is he will subscribe to the Light of Truth. We are sorry we cannot offer premiums to that effect. He says mediums have failed to inform him. Perhaps he would doubt it if told and not proven to his satisfaction. We would advise to continue the search. The right medium for the needed rapport must be reached eventually. In the meantime he might take comfort in Japhet, who was also in search of his father. This son of man didn't give it up till he had found him.

Education and legislation without regeneration as their basis will never build up an equitable sociology. Society may go on doctoring, padding and stuffing the mistakes—which is the real name of hunted outcasted humanity—wealth may continue its revenge on nature by trying to make scholars from addlepaters, asylums and doctors of divinity may dot the land as sign boards of society's abortions, but there will be no brotherhood, there will be no place for the golden rule, until children are conceived, gestated and born in conformity to the inexorable laws of nature and in strict obedience to moral and spiritual principles.

CENTRE SHOTS.

Everyone must find his own soul. Introspection does it.

A curbed feeling of independence is converted into soul force. Nothing is lost.

Ignorance is but a lack of soul vibration up to the pitch of the average mentality.

There is no need of lying when there is so much truth abounding that needs elucidation.

Stubbornness is a phase of insanity—a fixed idea that it is unmanly to be good, or to obey reason.

Conscious or sensualized will power exercised positively is love; negatively it is hatred or selfishness.

Sympathy impels the blood to active flow and warms the heart with compatible effects on the body.

Few of active mentality will excuse their inferiors, believing this lack to be due to ignorance. But such ignorance is no evil, and love penetrates all darkness—forgiving accordingly.

SIDERIAL EVOLUTION, OR A NEW COSMOLOGY — An explanation of the principles that pertain to universal life force and its expressions in form. 50c; postage, 5c.

Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

J. M. S., Ft. Wayne, Ind., asks: Are not the studies of Astrology and Palmistry identified in their relation to the laws governing nativity in our so-called destined characteristics that are foreign to our hereditary dispositions? I have made no study of Astrology, but I have seen some wonderful work done by those who have. They claim that Astrology and Palmistry go hand in hand. I have read hands and the same persons have given their date of birth to an astrologer at the same time, and the reading by Palmistry and the horoscope have coincided with each other. This is as far as I can answer your question. You ask for a good book on the laws governing nativity. "The Influence of the Stars," by Rosa Baughn, published in London, is the best one I know of. You ask the meaning of a cross in the plain of Mars. This cross is formed by the line of Saturn crossed by a heavy line, crossing the head line and the line of life, with a square near the head line as you have drawn it. This would indicate, that at the age at which the line crosses the line of Saturn, an error of calculation has caused financial losses, but the square shows that the losses will not prove too serious. but will be regained.

Miss I. R., Chatsworth, Ill.—You ask how to get a reading in this department. I do not give readings in it, but answer questions pertaining to Palmistry. Once in a while, for the benefit of my readers, I give a reading of some very well taken photo sent me. I will be glad to receive anything you wish to submit to me, with questions, which I will answer.

F. M. L., Canon City.—You send a pen drawing of your hand. It is well taken but I can not read drawings. You ask some interesting questions which I will answer. You show a life line running to age 70. A line begins outside of it, in Plain of Mars, at age 65, and runs very close to it, encircling the thumb. At the point at which the latter, which is a sister line, begins, a heavy ray crosses both life line and this sister line. You ask what this ray means. The health is menaced at 65, and the sister line strengthens it. This ray shows the danger by crossing life line, and sister lines, and also helps to repair the danger by joining the life and the sister line. It is both a source of danger and of strength. You ask what the little balls or pads on the inside of the first phalanx of the fingers mean. It is a sign of a wonderfully refined and sensitive nature, one that will never knowingly wound the feelings of another. The line 3-4 you ask about is the sister line I have spoken of above. You show a small line rising in the Plain of Mars which touches this sister line at the point at which the line of life ends, and running with it for a short space, again leaves the line. This shows an increased delicacy at the time it touches the sister line, and the whole combination means that the subject will die at this time. No one could get past such a combination alive. I would advise my readers to draw these lines from the description I have given, and see how they look. It is a most interesting combination. You show a small line crossing life and head line at age 12, and ask if it does

not menace the life. It is only a worry line, and denotes an illness at age 12 not a fatality. You show a heart line with drooping lines from it, and an island in it, and ask if it does not show heart disease. The drooping lines show heart sorrows, and the island shows physical weakness of the heart. An island is always a very bad sign wherever it appears, and on lines of life, head or heart shows physical delicacy. You show a life line running up onto the Mount of Jupiter, with a little ray crossing it near the end on the mount. This shows that the whole life is filled with ambitions for success, the little ray forms on the life line, a cross which would not be favorable, except that it appears on Jupiter, its one good position, showing a happy marriage. There is, further down on the life line, a small cross, showing a change of condition, and at the same age a well developed marriage line, the three together meaning a happy marriage early in life. But as the marriage line droops at the end toward the line of heart, the life partner will die first. You have neither a via lascivia or liver line. This answers all your questions. You ought to send to Light of Truth for a copy of Practical Palmistry, price \$1.00.

"Rena," Springfield.—Your impressions are not clear enough to be of much service, but they show a generous person, willing to help those in distress, a warm heart full of affection, a strong, practical head, whose view of life will be from the real side, but which can enjoy the pleasures of imagination as well. Fond of bright music, natural scenery, pictures that are full of color, a very inquiring mind, that likes to investigate, and yet does not descend to the curious. You are sensitive and easily wounded by slights, but very careful not to wound others. A steadfast friend, and one who can dislike just as heartily. and worries, the health has been good in the main, but you have some delicacy of stomach, lungs and throat. You have the love of all things beautiful and artistic, and a good deal of natural talent in some artistic directions. These are the leading points shown. Further details are uncertain owing to poor prints. I am sure you are a person one would be glad to know and have for a friend.

A. C. C., Pawtucket, R. I.—You are an intensely nervous woman, one on whom all things which happen to you make a great impression. You have had a great many worries in life, and have a restless disposition, that is fond of travel and likes to be on the go. You can not stand disorder in anything. Your house is always in perfect order, and you know where to put your hands on everything you have. You are neat in dress, but you do not like display, your clothes will be well made, but not such as attract attention from their showy colors. You are one who does not hurry about anything you do, but you can accomplish a great deal in a day. You do not act impulsively or on the spur of the moment, but you will think a thing over carefully before you make up your mind. You are ambitious, religious, and honest, but you have a good strong temper and are fully able to make people stand around if you

get started. Your worst fault is vacillation, which would be extreme, but that you have a good will, and if you make up your mind to do a thing you will do it. You have had some very deep love affairs, three that have been strong, one far stronger than the rest. This affection has made its impress on your whole life.

S. A. F., Vicksburg.—Your impressions are not clear, you have pressed too hard and in places taken off the black. There is shown, however, a robust state of health. Strong constitution, and one that has had few illnesses. You have taken life as it came, and have worried little. You reason that you do the best you can, and that "worry will not help matters," in fact you have very often made this remark. You have strong will power, a good warm heart and a level head. You never jump at conclusions, and all things must be proven to you before you will believe them. You have had many disappointments. Particularly in friends in whom you have had great confidence, and these friends have caused you financial losses. However, when they have come, you have taken them philosophically, though it always hurts you to be deceived. You have strong will, love the beautiful in all things, and have had in the middle portion of your life a most important event, which impressed you more deeply than anything in your whole life. From this point on, your progress in life has been upward. I must now close for this week. The editor says I never know when to stop. I would prefer to answer less questions each week and do it more fully. This department is open to all readers of Light of Truth and any questions pertaining to Palmistry will be personally answered by me free of charge. I hope all will feel free to write me. As the department appears weekly now the answers will not be delayed. CHEIRO, JR.

HYPNOTISM—Laws and Phenomena.
Carl Sextus. Illustrated. 300 pages.
\$2.00.

TELEPATHY.

A belief in some form of occult phenomena seems to be a characteristic common to the minds of nearly all the human family. This belief varies according to environment, temperament and different degrees of intelligence, yet most people admit the possession of some order of faith in what is usually called the supernatural. The psychic philosophers, who have made a careful and thoughtful investigation in this realm of the unseen, claim that they have at last discovered the force controlling much that hitherto has been thought to come from sources supernatural, or regions infernal, and this force they have named telepathy. This power, which is tacitly acknowledged by most systems of religion and yet contemptuously denied by many of the adherents of these religions, is the power by which one mind communicates its thought to another mind at a distance, independently of any known medium in the way of physical sense.

Prominent among the various systems of faith holding a form of telepathy is that of Theosophy, whose supporters look upon spiritualistic manifestations as weakly fraudulent, claiming, as they claim, from "astral shells," while the Christian religion they hold as a faith too childish for any but feeble and immature intellects. They assert that minds by this force can and do exchange thought both while in the body or out of the body, or while one mind only is clothed in material substance. They claim, however, that when thought is received by a mortal from a mind divested of the physical,

it comes from one who has attained perfection and is called "Mahatma," meaning a great soul.

This spirit is one who, having had many successive incarnations, with thousands of years between each re-embodiment, has, through suffering and loving unselfishness, at last become purified from all that is gross in human nature. These "Mahatmas," by telepathic force, are constantly inciting human beings to higher and nobler lives, even becoming again incarnate, if in this way they can be of greater helpfulness to mankind. By many Theosophists Madam Blavatsky, the leading oracle of this strange belief, was thought to be one of these purified souls re-clothed in fleshly dress, while others believed her to be in constant communion with one of these omniscient spirits. To prove this it is said that when she wrote her two great works, "Isis Unveiled" and "The Secret Doctrine," she did not have 50 books for reference, while she quoted from thousands of authors. Some of her quotations were from books to be found only in the British Museum and the Vatican at Rome, while other passages are cited from "ancient works" no philologist has ever yet seen.

Spiritualists hold the idea of successive incarnations as a thought too absurd for intelligent minds, and orthodox Christianity as a faith that has nearly outlived its usefulness. Yet they acknowledge telepathy as a truth but in a way somewhat different from that held by Theosophists. The Spiritualist believes as does the Theosophist, that thought transference takes place between minds that still inhabit the "soul's dark cottage," and he also believes all disembodied spirits whether evil or beneficent, can impress their thoughts on the minds of all persons who are susceptible to psychological influences.

A form of Telepathy is also held by the Christian church whose members look with scornful suspicion upon Theosophy, Spiritualism and thought transference in general as snares spread by the Evil One for the feet of the unwary; yet these same adherents believe in "communion of saints," and that the kindly spirit of the tender Christ is daily arousing to loving deeds all of his followers whose minds are in harmony with his own gentle life and teachings.

Mental healing is also a phase of Telepathy. In this the healer fixes his mind upon that of his patient, and sends him the constant thought that sickness is an unknown condition, and when he succeeds in convincing the sufferer of this truth the disease has left him.

But a belief in thought transference is by no means confined to our western civilization. It is also accepted as a fact among the negroes, and by them this force is called "Voodooism." They believe emanations from vindictive minds are sent out with the most direful results to the victim receiving the baleful message; and to know that he has fallen under the evil spell of an enemy is the most frightful experience to the terrified African who is thus being "conjured."

Among the religions of the Orient the phases of mental telepathy are no less common, since Brahminism teaches that both good and evil spirits are constantly influencing the human race, while Buddhism holds that there are 336,000,000 of disembodied souls helping to shape the lives of those still in the flesh.

More illustrations might be given, but they are unnecessary, since these are enough to prove that Telepathy is in some form accepted by a large number of people. Others who have no settled convictions on the subject half believe there is such a truth under-

lying the fact that often while thinking earnestly of their friends the latter are prompted, in some mysterious way, to visit or write to the ones whose minds are thus unconsciously acting upon those absent.

For persons desiring to be satisfied concerning the law of Telepathy a trial only is said to be convincing of its truth. For this test there are three necessary requirements. These are: 1—Sympathetic correspondence between the parties desirous of proving this law. 2—Withdrawing the minds from all disturbing influences. 3—Clear, concentrated thought.

A universal belief in this power could not be otherwise than helpful to all mankind, provided the race were actuated by unselfish motives toward the different members of this great family. The simple effort to make use of this force must improve the quality and strength of our thought; and if, as is taught by the Christian Scientist, "thoughts are real things, with body, breath and wings," when the truth of Telepathy becomes thoroughly established, the power of these numberless products of millions of minds, passing and repassing each other in their circuit around the earth, cannot but fill us with a desire to send out all that is best and noblest to elevate the erring and to help those craving more of the intellectual than can be found in their narrow surroundings.

Telepathy, for many years yet, will probably be looked upon by the multitudes, who believe in it under some other name, with disfavor and contempt; but this is not the treatment it will receive from the true cosmopolitan in the world of thought. Holding himself always as one searching among pebbles for precious stones, he will carefully investigate in every direction before expressing his opinion, and even then his judgment will be modest and tolerant, lest some little pearl of truth may have escaped his notice in this life so full of mysteries and wonders.

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CHARLES W. QUIMBY.

Mr. Quimby was born in Dover, N. H., in 1856. He became a Spiritualist in 1888, and developed as a public medium in 1893. He is inspirational, test and psychometric medium. Also gives magnetic treatments. His address is 30 Everett street, Everett, Mass.

The sensualist, the bigot and the skeptic have no place in the seance room; for they not only get nothing themselves, but prevent others from getting anything.

SUNDAY SERMONS.

THEOLOGICAL GLEANINGS.

Rev. F. P. Arthur of Rochester, N. Y., said in a Sunday sermon that three dangers are besetting this country—that of immigration, party spoils and intemperance. Of the former, he said: "Do you know that Switzerland, Bulgaria and several other countries made a practice of sending their jailbirds and criminals of the worst type to the United States? Two-thirds of the paupers in our poor houses are foreigners. In some of our own cities flourish as rank anarchy as ever in Russia. Anarchists are out of place here. They should be eliminated. We should give them an island way out in the Pacific and there let them breathe out anarchy to the blue sky."

The gospel service at the Young Women's Christian association was led by Rev. C. S. Billings of the Third Congregational church, Los Angeles, Cal. The subject chosen was "Gentle Influences." He said in part: "It is not by the thunder nor by earthquake nor by fire that God accomplishes His purposes in the hearts of men, but by a still, small voice. The mission of the Christian in the world should be as the dewdrop to parched vegetation—bright, pure and refreshing. As the dew descends in the night, gently and quietly, so much of the truest work of uplifting men is done, without blare of trumpets, unostentatiously, and without other voice of approbation than that of God Himself."

On the reflex of our judgment with the text, "Judge not that ye be not judged," Rev. C. B. Adams of Philadelphia said: Emerson said, "Every opinion reacts upon him who utters it." With this stern justice of nature no one can find fault, else he would turn order into chaos and himself into an idiot. The broken spoke may disappear for a moment and seem lost in the downward turn of the wheel, but in due time it will surely be seen again and more clearly in the complementary upward movement. Throw a cruel word and a rude deed upon the silent air and a whirlwind will hurl them back on us some day. Speaking evil of another is a mirror into which I may look and see reflected my hideous inner self. When we speak harsh and hasty judgments about our fellow-man that word becomes a verdict that our hearts are not right. I point the finger of scorn at my fellow-man, and, lo! when I draw back my hand another hand like mine still hangs there in space, but is reversed, and points directly at my heart. "That man is a hypocrite," I declare. He is? Why? His actions and his faith do not agree. Presto! Back on my own soul recoil the words, "a hypocrite." Why? Your actions and your faith do not agree; you teach that the weaker brother must be helped and you hinder him. I judge, and by an immutable law I am judged.

Rabbi W. S. Friedman lectured on "Jesus" at Temple Emanuel at Denver, Colo. He spoke as follows:

It has been the fate of the Jew to be misunderstood. Although history records his career for about 4,000 years, he seems as little known as though he were still dwelling with his remote ancestors among the Chaldeans. Popular perversion has it that he is hostile to Christianity. History, however, strikingly refutes this assumption. Wherever we open its pages, whether in the epoch of Abraham or of modern time, we find the Jew the advocate of every moral movement. He believes that every religion has a divine destiny. The oldest representatives of

our faith proclaim that Christianity is monotheistic and insist that "the good of all nations have the reward of eternal bliss." Of Jesus direct he said:

The sermon on the mount is one of the loftiest collections of morality that has ever blessed humanity. But not one gem of that clustered diadem but can be duplicated many times in the teachings of the Talmud.

Jesus belongs to us; he is a loyal, enthusiastic and patriotic Jew.

With the birth of Christianity, Jesus and Judaism part company. With the dogma of "the fall of man" and vicarious atonement, with creed primary and conduct secondary, the Jew radically differs. Judaism has the conviction that man has never fallen.

He has risen. Judaism insists on self-responsibility that no one can assume the guilt of another. Salvation is widely separate from assent to formulated doctrine. We claim Jesus as our own, but we emphatically reject Christianity.

Jesus practiced the Golden Rule; Christianity has not followed the precept of the Master. The Jew has not felt the genial sway of Christian love. Centuries of persecution have been his lot. The dungeon was his home; the fagot his food. If this was Christian love, could the Jew fail to cherish the conviction that his faith towered mountain high?

We do not need the teachings of Jesus as a guide to conduct or as an incentive to action. The gentle Nazarene has taught us nothing new. He and his Jewish apostles but emphasize the maxim of the old masters. We do not need his life for inspiration. Talk of martyrdom! The history of the Jew is a literature of martyrdom. Not one, a million Jews have suffered for principle. The Jews carry the cross today. Who wears the crown of thorns? The Jew. Who will continue to wear it? The Jew. Judaism is needed today. We must give Jesus a home.

Judaism is universal. We demand no creed; we ask no questions. Judaism will live as long as truth lives. Perversion cannot distract it. Passion and persecution cannot quench its eternal fire.

We shall lay down our burden "when the earth shall be filled with the knowledge of God as the water drops cover the sea."

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If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

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Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

The highest is not attained by being able to distinguish the pure from the impure or the selfish from the unselfish, but in being able to rise above criticising it—to be unaffected by either—to have neither prejudice for one nor foolish affection for the other.



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OCCULIST & AND AURIST.

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Who is creating such a sensation with his new cure for

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In the ears, wishes to state that if persons are two days late in receiving answers to their letters, not to be impatient, that he examines and prescribes for every case personally, and as he is treating a hundred people a day, it is hard to keep up each day. He guarantees his prescription to relieve every case of Head Noises and Deafness. One among the remarkable cures made by him last week, was that of W. H. Hamilton, of Joliet, who had been deaf in one ear for 5 years, and in the other for 2 years. He had constant noises in the ears and catarrh. In two weeks treatment by Dr. Coffee's new remedies his hearing is perfectly restored and the noises are gone. There is not a day that such cures as this are not made, and they can be cured at home as well as at his office. He sends these prescriptions to anyone. They can be filled at any first-class drug store. Write him inclosing stamp for particulars. Address Dr. W. O. Coffee, Joliet, Ill.

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3 Months

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Dr. C. E. Watkins

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Ten dollars pays for three months' treatment. All who send us the names of two others who are sick and \$10, we give medical service and medicine for three months; or you can send four dollars the first month and three dollars each month after first month. We only request that in each case those taking advantage of this offer will send us the money when ordering the diagnose, or send one dollar when requesting diagnose. Then, if diagnose is right, send the rest of the money and we will ship the first months' medicine. This offer is only for November and December.

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Will be sent free to all Patients Dec. 15, 1897.

The Rual Health Home.

The most beautiful and complete Spiritual Health Home on earth now open to patients

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The World of Psychics and Liberal Thought.

Dr. Froelich, the German specialist, was not allowed to experiment hypnotically on the inmates of the county poorhouse at Dunning, Ill. Dr. Johnson, in charge, suddenly concluded that the alleged powers of the physician were overdrawn.

Some 6,500 co-operative agricultural societies have been formed in France and 7,300 in Prussia. In Denmark there is a co-operative dairy in every parish.

The case of Clarence P. Crane, accused of stealing Foulke's image of Buddha at Wareham last summer, was called in the Plymouth superior court last week. The owner appeared and testified that Crane had confessed to him that he had stolen the image to write a newspaper story about it.

A ghost which tears about at nights in the personality of an old woman dressed in blue gingham is scaring the wits out of the family of S. E. Boyd, at No. 39 Twentieth street, in Wheeling, W. Va. Members of the family declare the woman chops wood in the cellar all night, and makes such an unearthly noise that sleep is impossible.

Mrs. Amanda J. Baird, the Kansas City Christian Scientist healer, was fined \$50 for failing to report to the board of health a case of diphtheria she was treating. Mrs. Baird immediately signed bond, appealing the case to the criminal court. D. H. Kinney, the father of Mae E. Kinney, who died under Mrs. Baird's Christian science treatment, signed the bond.

There is a well defined and vigorous crusade being made against Count Tolstol by the Russian czar, instigated by the bishops of the Greek church.

What was Christ killed for and who killed him? He tramped all the way from Nazareth to Calvary. He was born in a borrowed barn. Respectable sinners he called "white sepulchres." He walked into a temple he did not own and drove out some money-changers he was unacquainted with, though he was neither sheriff nor under-sheriff. Right down at the bottom, Christ was killed for his sympathy with the poor and contempt for the rich and unjust. He was regarded by the respectable classes as an outlaw and a felon, and, if you, please, an anarchist.—Rev. Myron W. Reed.

More than six thousand of the twenty thousand government clerks at Washington are women. Their salaries range from \$600 to \$1,800.

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The parliament or diet of Switzerland is much like the United States congress, except that the laws it passes may be submitted to the people for approval. Should thirty thousand citizens, or eight cantons, ask it any act of parliament must run the gauntlet of the people's ballot-box. The people, not the president, hold the final veto power in Switzerland.

Daniel Wright, a hypnotic subject who figured in the Guiteau case, was badly injured by stepping from a third-story of a window of a house in Philadelphia while in a trance.

"The Church of the New Revelation" of Toledo, O., has been incorporated. Object, "Occult science, esoteric, ethical and psychometric phenomena." Incorporators, James Entwistle, Laura McCutcheon Elkost, Lavinia Entwistle, Helen Weygant and others.

Mrs. Julia Meyer, a prominent and philanthropic woman, a member of the Ladies' Health Protective association and a member of the Woman's Suffrage league of New York city, enjoys the companionship of butterflies. She exercises a hypnotic power over the beautiful creatures and keeps them with her constantly.

It is reported that Mrs. Katherine Tingley, prominent in Theosophical circles, is to retire in the interests of harmony.

A conflict is going on between the health officers of Kansas City and a Mrs. Baird, a prominent Christian Science healer, because the latter failed to notify the health authorities of a case of diphtheria which she had treated. The case will probably go to the supreme court.

Though the world blame thee, thou art not to blame;
Though the world praise thee, harken not at all.
In thine own heart is the reward or shame,
In thine own heart the victory or the fall.

What others think of thee stay not to ask;
Rather than please the many, serve the few,
Knowing that life's most glorious regal task
Is never quite too hard for thee to do.
TRUTH SEEKER.

Mr. Wright (U. S. commissioner of Labor Statistics) to workman: "My dear fellow, you are a lucky man. Your wages have increased from \$247 in 1860 to \$445 in 1890."

Puzzled Workman (scratching his head—"Well, I'll be darned.")—New Time.

Mrs. Annie Besant is now in England, where she will remain during the winter, leaving for India next spring.

Dr. Berillon has established a psycho-therapeutic clinic in Paris, where he treats patients after the mode in practice by Dr. Liebault at Nancy, supplemented by his own and other eminent psychologists' lectures.

Dr. F. L. H. Willis has been appointed to the charge of the foreign correspondence relating to the forthcoming semi-centennial celebration of the Spiritualism next June at Rochester, N. Y.

Mrs. Annie Hugar of Altoona, Pa., has been placed under arrest on a charge that is puzzling local legal lights. The plaintiff is Mrs. Annie Campbell, who avers that her daughter, Maude, is held under hypnotic influence by Mrs. Hugar. She says that on July 6 last the girl had her fortune told by Mrs. Hugar, and since that time she has been influenced by hypnotic suggestion to arson. Fires have been discovered in the Campbell residence four times, and the mother charges Mrs. Hugar with being responsible. The girl denies the charges, but it is claimed her testimony is irresponsible, as she is yet under hypnotic influence.

Dr. Herbert A. Parkyn of Chicago, a leading psycho-Therapeutist, owns a dog of the white fox terrier family that is susceptible to hypnotic influence, and performs many remarkable tricks while in that state.

The St. Louis Spiritualist association to the number of 300 attended the funeral services of Mrs. Lucy Nute, a prominent member of the society.

The Spiritualist Fraternal society of Chicago has the following board of managers: Carlos Hardy, president, 624 Lunt avenue, Rogers Park; John F. Morgan, 507 New York Life building; Mrs. William Arnold, 317 Webster avenue; Mrs. E. J. Hallenbeck, 613 Otto street; Mrs. Frank Brown, 50 Mildred avenue; A. W. Bloom, 1021 Melrose street. The officers are: Carlos S. Hardy, president, 624 Lunt avenue, Rogers Park; Phillip A. B. Kennedy, first vice president, 1446 Montana street; Mrs. Allie Lindsey Lynch, second vice president, 6345 South Hermitage avenue; A. C. Curtis, secretary, 615 Otto street; William Arnold, treasurer, 317 Webster avenue.



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MRS. M. E. CLEMENS,
Test medium for the Columbus Spiritual church for this month.

MEDIUMSHIP AND INSANITY.

A young woman in California has been committed to an asylum for mediamic monomania; that is, believing too much in her own power. She imagined herself to be controlled by all the great men in our catalogue of statesmen.

This is a common error among budding mediums, especially if very ambitious or overzealous. Mediumistic or spiritual development cannot be forced like a plant. It must be permitted to take its course. Every thought, feeling or emotion passes through the brain, and mediumship is simply an intensifying of these forces—a "quickening of the spirit" as it comes in the life of every one sooner or later.

This process is synonymous with the budding of genius. With some it is born, and their talents are manifested in childhood. With others it crops out during study or intellectual development—the latter inviting it to the surface. We can not exercise the brain without affecting the soul, and brain effort begun in maturity most generally results in some form of mediumship, though seldom acknowledged as such when of a mental order, as in authorship, inventive proclivities, statesmanship, etc.

But when deviating from these, and the talent manifests clairaudience, clairvoyance, sensitiveness, telepathy or automatic writing, we touch on Spiritualism direct, and must be governed by the laws to have its effects accepted, just as an author must be governed by the rules of grammar and logic to be accepted.

The laws of mediumship in this respect constitute passivity, not over-activity. The latter causes unnatural or fungus growth and affects the brain during the process. And passivity is best attained by curbing our animal proclivities or lower human passions, as conceit, vanity, pride, prejudice and self-love generally. Self-love and mediumship are deadly enemies. One must be laid aside to give the other control; and mediumship, as a rule, has the stronger hold, because of a higher grade.

Imagining one's self controlled by great statesmen is not wrong in itself, but it is unreasonable to think one medium should possess all of them, when there are over twelve thousand mediums in the United States alone, and hardly great statesmen enough to allow one for every twelve mediums—without considering that it takes a Websterian mind to attract a Webster, for example. Such high esteem of one's self is too much for any brain, even if not belonging to a medium, and a medium's is the most sensitive to unspiritual, discordant or illogical thought waves—thus the more need of

care in avoiding a strain by overestimating one's powers, for the higher the ambition or beliefs the greater the strain. The puffing of a Dogberry to command respect shows the folly of it in comparison with one who commands respect by his personality. Authority quoted or claimed has no force in Spiritualism. We must prove our powers by our own acts—our influence—and this must be developed by morality, spirituality, self-denial, sympathy and purity generally. Mediumship must do something positive to be acknowledged, and that must be based on reason and unselfish love.

PSYCHOMETRY.

There are more people becoming interested in psychometry than any other phase of mediumship. This is because the world is becoming sensitive and many are developing in that direction, and naturally desire information concerning it.

There is a little difference existing between some as to whether it is a phase of mediumship or an independent gift. But that difference is a matter of viewing things from an individual standpoint. Those who psychometrize direct from influences and are not conscious of spirit aid are independent sensitives or psychometers. Such, when expert, can give a reading at all times and under all conditions. But such may also be aided spiritually and are more frequently prompted than they are aware of—especially when tired or ill.

Next in order come the intuitive psychometrists—those who are sensitive in soul to the touch of things. In such no sensations whatever are felt, but they have a consciousness or impression what is. This simply resolves itself as thought and this thought or series of thoughts constitute the reading. In this manner a single thought is often conveyed which tells a whole story of events, or impresses much for inference and further consideration.

Then there are the psychometric mediums, who get nothing unless controlled. Such, of course, need conditions as well as other mediums do. They may be either sensitive or intuitive. If the former they read by influences, or as they are conveyed by the spirits—the latter's mode of conveying information, from which the medium must deduct. If intuitive, they read as by impression. But some are both sensitive and intuitive, and have the advantage over others in that they have double assurance of their analysis—first seeing it, then reasoning on it intuitively for verification. These also may be independent or medial psychometrists. If the former they need no conditions. If the latter, they do, and perhaps are the better of the two. Firstly, because two heads are better than one, and spirits are always more accurate in occult delinquencies than mortals are; and secondly, this aid prevents exhaustion on part of the medium—at least to the extent that independent reading does. Of course, such regard psychometry as a phase of mediumship, and probably would not believe otherwise. But both are right—so far as it concerns themselves and those of like unfoldment. No one has all the truth or the only truth; and the more we accord to others, the more our interior expands or opens to let in "more light!"

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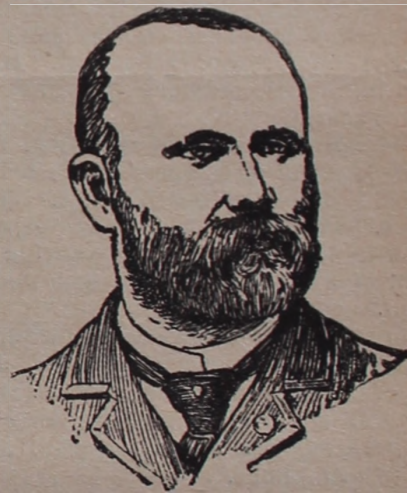
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Voice of the People.

THE NATIONAL LYCEUM ASSOCIATION.

The friends of the lyceum throughout the country may be interested to know that a child has been born to the National Spiritualist association and duly christened "The National Lyceum association."

I am happy to announce that the lyceum movement was considered of such importance in the late N. S. A. convention that a committee was appointed to consider the matter and report. Said committee prepared an article recommending the convention to favor the organization of a National Lyceum association. It recommended the procuring of a charter from the N. S. A., with powers to grant charters to state lyceums, authorizing state lyceums to grant charters to local organizations. The article prepared by the committee was adopted by the convention.

This may seem a gigantic scheme to many of the sympathizers with lyceum work. It has long been urged that every local society of Spiritualists should have an adjunct in the way of a lyceum, thus instituting a department where the young people could be organized for mental improvement and soul culture. If this is so, may it not be as reasonably urged that there should be organizations of that kind as auxiliaries to state organizations, and especially that there be a National Lyceum association?

As a result of the adoption of the report of the committee a National Lyceum association was organized. Officers to serve this association for the ensuing year are as follows: Conductor, J. B. Hatch, jr., Massachusetts; assistant conductor, Professor Charles W. Stanglen, Maryland; Guardian, Mrs. May Stephens, Washington, D. C.; secretary, Mrs. Mattie E. Hull, Massachusetts; treasurer, W. H. Bach, New York.

No word from me is needed in recommendation of the persons elected to fill the offices of the N. L. A. They are known to have had a large experience in lyceum work and untiring in their efforts on behalf of lyceum movement.

No organization can accomplish anything without funds. We do not ask for great sums of money, we require, however a sufficient amount immediately to pay for a charter (\$10) and get printing done.

The new organization proposes to furnish charters for state lyceum associations for \$5. This entitles the lyceum to full recognition in the N. S. A. without assessments. Of course it is understood that all legal work of such associations must be done under a charter of their respective states, but there will be advantages secured in becoming allied to the N. L. A.

Any lyceum organization holding a charter can, if so desired, surrender its present charter, and without cost obtain such directly of N. L. A., or of a state organization chartered under the N. L. A.

The question may arise, "What benefit will arise from the organization of the N. L. A.? The chief object of the N. L. A. is to institute lyceums in those places where a sufficient number of persons can be brought together to fill the offices of such an organization and to aid them in making the lyceum movement a success.

Another purpose of the N. L. A. is to establish some system whereby the lyceums throughout the country can be brought within touch of each other that they may work in closer sympathy for the young. And another aim of the N. L. A. is to devise some plan whereby proper literature can be fur-

nished lyceums, object lessons prepared and, in a general way, introduce a stimulus into the work.

The time was so brief during the convention and there was so much work to be done, there was no time to formulate a constitution and by-laws for the N. L. A. A committee was appointed to look after that matter, with instructions that they should be as simple as possible, setting forth its purposes in a practical manner.

It is a lamentable fact that Spiritualists are so recreant in their duty as regards their children. Nearly all of them leave their little ones to drift into the denominational Sunday schools to be entertained and instructed in matters pertaining to religion. It is not unusual to hear parents say: "It has been a difficult matter for me to outgrow the teachings that were impressed upon my mind when I was a child and compelled to attend the orthodox church. I rejoice every day that I have been led to the light and know that Spiritualism is true." In hundreds of instances parents who have said these things not only allow, but encourage their children to attend those Sunday schools where they receive the teachings their fathers and mothers are endeavoring to forget. In many instances, too, is Spiritualism denounced in such meetings as "the devil's doctrine," and the children are taught to shun it. Spiritualists, I arraign you as guilty of a great wrong when you withhold the knowledge from them that has made your life more beautiful. Is the consolation that Spiritualism offers you helpful and inspiring? Does it qualify you to understand better the lessons of life? Does it help to ease the burdens you bear? Does it light places that would otherwise seem so dark? Then why, in the name of justice, do you not give your children the best you have to give?

I have little patience with those parents who know Spiritualism is true who allow their children to grow up with a constant fear of death and morbid ideas relative to "funerals" and "graveyards."

While pleading for an increased interest in the lyceum, I would not be understood as endorsing sectarian teachings, even in the name of Spiritualism. There is enough to teach the children in connection with object lessons that will lead them into a field so broad and practical there need be no limitations as to philosophy or belief.

I fully appreciate the untiring efforts of those who have labored to make the lyceum a success. I have been pained that their work has been so little appreciated among the Spiritualists. I know they have followed their highest inspiration. At the same time I have felt there has not been originality enough in the work to make it a success.

In some localities "The Lyceum Manual" is followed as closely as it was a score of years ago; the program of the work is unchanged from Sunday to Sunday; the calisthenics are without variation; "maxims" are repeated by the children that were stereotyped years ago. Under such conditions I do not wonder that "the children have lost their interest and gone elsewhere." We all like change; change of scene; change of food; change of work; change of study; change of entertainment; change of dress—change in everything. In no department of life is the benefit of change more apparent than in that where we work for the children.

Another point I would touch briefly, that is the entertainment phase that occupies so prominent a place in our lyceums. I have felt many times that a desire to teach the children to amuse

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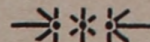
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and entertain their friends has been considered of more importance than the real growth of the children. I make note of this because parents have frequently said to me, "I would like to have my children join the lyceum because they are fond of speaking pieces and singing in public." I would encourage this work, and make them as thorough in its execution as possible, but consider it should be of secondary importance in the real work of the lyceum.

I visit lyceums whenever I can and note the work from time to time as best I may with my limited opportunities. I have found those lyceums where there was the most originality and versatility in the work, and where the lessons were brought within the comprehension of the children, and long speeches from the adults been the less frequent, there has been the greatest success.

I did not intend to make my communication so long. While there is much more I would like to say on this subject I will reserve the rest until some future time.

Friends of the lyceum, let me hear from you on this matter. Small remittances on behalf of the N. L. A. will be gratefully received and duly acknowledged.

All communications addressed to the writer on matters pertaining to the

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Is man a natural vegetarian, and is meat eating but a habit?
—J. P. Miller, N. Y.

Answer.—To judge by his teeth, man is a grain eating animal, and we believe that should be his food, or constitute the bulk of it. But we also believe that he should eat as much meat with it as he has carnivorous teeth in proportion to the others. Vegetables are not of place among hearty eaters to offset the heat that all grain would cause them. But among light eaters and delicate or sensitive people very little vegetables are wanted. Meat and bread, or grain food with a little meat and fruits, and what can be made from them, is all the sensitive needs. The theory that flesh produces its like in the blood of the consumer is correct only where it is not properly cooked or when eaten "rare." Meats well roasted are converted into a radically different element than what it is in its raw state. It is no more flesh, according to chemical analysis, though it carries certain nourishing and strengthening properties with it. The good is retained, while the evil is purged through the fiery process—just as man may be purged in a like manner, figuratively speaking. Even grain undergoes a change by cooking and baking. But it is not affected detrimentally. The good, which, like in the flesh, is its magnetic property, can not be burned out. Matter does not affect the magnetism in food. But old flesh, or that from old cattle often is depleted from its magnetic properties before being killed. Matter did not do this. The mind or spirit of the cow used up its storehouse while budding—synonymous with aging. Such flesh, of course, is worse to eat than no flesh. It only burdens the stomach to digest it, and does not even furnish vitality enough to replenish it for expended labor, still less furnish the eater with nutriment. Tea and coffee are a matter of taste or habit, born and bred in the blood, and may be indulged according to effect. The natural man will have no difficulty in detecting their good or evil effect; and the natural man is the moderate man—moderate in speech or action as well as in eating and drinking. The intemperate talker can no more detect the psychological effects of food than can the intemperate or irrational eater or drinker. An untrollable tongue is sensuality, pure and simple. It is the effect of internal or spiritual intemperance, superinduced by vanity or self-love, mixed with self-righteousness. But whether there is a spiritual heredity, as well as a physical, time must prove; and whether animal food developed carnivorous teeth in man by evolution, or whether these teeth point to the food needed by him as an omnivorous animal, must be also seen. But we deal with the present only, and from this may take our cue what to eat.

Question.—It is said that truth always hurts, yet when I am accused of something I never do it also hurts—an instance of an untruth having a like effect. What causes this?—Student of Self.

Answer.—When a man has a passion under control he is very sensitive to its manifestations, and feels very un-

comfortable among those who still have it in active form. But when positive to it—entirely freed from it—he laughs at temptation. To feel hurt at accusation therefore betrays the existence of it, though never manifested. It is simply an inherent force or tendency still existing—probably inherited—that is being intuitively combatted, but under control, though not beyond temptation. Thus its discomfort when within range of its similitude. The man who has strong prejudices (an effect of past selfishness) and is being spiritually or intuitively guided to neutralize this living force by charity or charitable acts, sees in prejudice or selfishness a mortal enemy, and is more or less angered by its influences, while he who is entirely freed from such inclinations is not affected by others' prejudice or selfishness, and thus more or less charitable for those still afflicted. In other words, he has become positive to it. In like manner we must become positive to all animalism, and may judge of our status by the way it affects us. The further away we are from it the less it affects us; and in comparison to this we can sympathize with or see the good in others. The noting of one evil passion from its active to its passive state prove that all human passions have a like philosophy.

Questions.—Are all clairvoyant visions true? If not, how can we distinguish the true from the false? Can earthbound spirits cause disruption between friends by misrepresentation through vision?—Reader.

Answers.—Clairvoyant visions may be true so far as the phenomena are concerned, but they do not represent truth. A spirit may create a vision which has no meaning or a false one. But the medium, if true herself, would not be deceived by them. Her intuitions would warn her. But if false herself, would attract spirits who delight in teasing her, or making her believe others are false—even those to whom she may have been true. Strong prejudices embitter a medium's life, for it darkens her aura, and invites uncongenial companions, who create disruption with good friends, and especially with good people, as they dislike their company. It temporarily breaks their obsession or control, and thus do everything to make the break a lasting one. Envy has like effect that prejudice has. It is also a cause for disharmony, and not unfrequently among good friends. But love overcomes all things, and experience often teaches it.

Question.—The writer of this has been a church member for many years, but of late has had many doubts on what is contained in what is termed the "Word of God." For instance, "For he that hath, to him shall be given, and he that hath not shall be taken away, even that which he hath." Now I do not believe that God ever authorized any such language. I would like to hear what the Light of Truth has to say on the subject.—Inquirer.

Answer.—Such expressions must not be taken literally. They have a figurative and often highly spiritual meaning, but seldom understood by the average theologian; thus a good deal of sophistry is expended on their interpretation. Only the student of religion in its true spiritual sense can find the key to these utterances; for they always imply an experience behind them; a cause for their utterance—spoken under circumstances when it was dangerous to refer to the cause—a sort of spiritual sarcasm or satire. A study of the spiritual philosophy opens the way to all such mysteries.

Question.—How did Jesus feed the 4,000 with seven loaves and a few lit-

tle fish, and yet gathered of the fragments seven baskets full?—Q.

Answer.—Like many other passages in the Bible, this is allegorical, and as it is taught by most educated clergymen when viewing it in the cold though bright light of reason, or when brought face to face with reason. Even the whale story is being welded into a similar form. But when literally taken both resolve themselves into fable or exaggerated tradition; for in the light of natural law, both are impossible and out of harmony with spiritual phenomena of today—even of the most wonderful.

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